



PRASHNOPNISHAT

Translator

DR. YOGESH MISHRA
JAIPUR

Rs 10

PEETAMBARAPEETH SANSKRIT PARISHAD,
DATIA, (M. P.)



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REKHA PRAKASHAN
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PRASHNOPNISHAT

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प्राक्कथन FORE-WORD

Upanishadas are self revelations unto the ascetic Indian seers who had attained absolute purity by penance. These are personified texts of the end results of Spirititual experiences due to perfect devotion. Upanishadas are the foremost of the wellknown Vedic texts and like sacred Ganges the flow of their spiritual importance is unbroken since eternity. The great devotees have attained 'Absolute Peace' by following the principles laid down in them. It is therefore absolutely imperative for the devotees treading on the path of Spiritualism to carefully study them. For all the great souls, travellers astride the spiritual path upanishadas have been the brilliant posts, spiritual light parts for guidance. All the prevalent disciplines have their roots in upanishadas being the foremost knowledge of vedas these upanishadas are known as Vedanta (i. e.) where the vedas culminate). The Sumum-Bonnum of Vedanta ideology finds its culmination in the non-duality eulogized by upanishadas Thus in '*vedantsar* वेदान्तसार' text the part which accepts upanishadas as proofs have been termed as 'Vedanta'. The proclamation that Upanishadas have an inferior Status as compared to basic compiled texts of Rig, Yaju, Sama & Atharva vedas is an evil statement, devoid of reasoning and incomplete, hence unacceptable.

The Vedic knowledge is termed 'NIGAMA'. A knowledge almost similar to it also exists which is termed as 'Aagmaa'. 'Agaamas' are also the resultants of divine

experiences of great Seers who had full command over Tatwas. Since eternity therefore the Vedic religion is termed as 'Nigmaagam' in daily usages. The Learned in Agamaas' consider the 'Agamaas' as the fifth veda—

आगतः शिववक्त्रेभ्यो गतश्च गिरिजामुखे ।

मतश्च वासुदेवस्य तस्मादागम उच्यते ॥

'Agatah Shiv-Vaktrebhyo Gataashcha Girija Mukhe Matashcha Vaasudevasaya Tasmadagama Uchchyate'.

The followers of 'Agaamas' proclaim that 'Agaamic' scriptures have evolved out of Lord Shiva's mouth, and '*Girija Parvati* गिरिजा पार्वती' was the listener and that this scripture potentiates the ideology of 'Vasudeva', hence termed as 'Agama'.

In the above couplet the word '*Shivvakatrebhyo* शिववक्त्रेभ्यो' is in plural which devotes all the mantras and deities of the six 'Amnayas'. The learned believe that all the mantras of the six Aamnayas' have evolved from the five 'BRAHMA' mantras. The Aagama' mantras too have their 'Seers', 'Meter' and deity etc. just as the Vedic Mantras have. Some of the seers like 'Vashishtha, Vishwaamitra and Naarada are common to both Agaamas and Nigams. As compared to vedic mantras the Aagam' mantras have 'Bija', 'Keelaka' and 'Shakti' more in addition to above. In vedic mantras also the use of 'Bijas' like 'PHAT', 'VASHAT', and 'SWAHAA' is seen as in 'AAGAMA' mantras. The knowledge of 'Bija' is a phenomenon of divine experience. Many vedic mantras have a 'Viniyoga' as in Taantric procedures. The wellknown '*Shattrimshaadika Gaureev* षट्त्रिंशादिक गौरीव' shaakta Sutra, though of tantric lore has been accepted by '*Tandya Brahmana* ताण्ड्य ब्राह्मण'. The above discussion

of the subject clearly brings about the utmost close similarity of 'AAGAMA and NIGAMA' like two brothers of the same parentage.

These two religious disciplines are also mentioned in 'Puraanas' and 'Uppuraanas' in a mixed way and not as separate entities, as in the eleventh chapter of the 'Bhaagwata Puraana'.

"वैदिकास्तान्त्रिको मिश्र इति मे त्रिविधो मखः"

'Vaidikatantriko Mishra iti me trividho Makhah'

Like the vedic rituals the 'AAGAMAS' too have two divisions, the one dealing with divine knowledge and the other pertaining to rituals. The details regarding the vedic rituals are according to 'Meemaansa' and 'Kalpa: sutras' but the pronunciation of vedic mantras is difficult because of 'Udatt and Anudatta' notes etc. The vedic rituals have almost gone into oblivion because of these difficulties encountered in their fulfillment. Taantric mantras are devoid of these cumbersome difficulties and because of easy practices of this discipline these are useful to many and are quite popular.

Regarding the philosophy of 'BRAHMA' it is similar in the 'AGAMAS & NIGAMA'. The critical comment on its development has been done by learned Kashmiri and Southern Achaaryas in the Philosophic systems. 'Apyaya Dikshit' in his work '*Shivakarmanideepika* शिवार्कमणि दीपिका' has divided 'AAGAMA' scriptures in vedic and Tantric subdivisions. Out of the seven modes of worship of Tantriks, only one has been accepted as Vedic.

It is known all over the world that the AAcharya-Shankaraacharya the incarnation of Lord Shiva has written an excellent description on Upanishadic vedanta,

but in eulogizing the tantric Non-dual knowledge the the Achaarya has only mentioned the Shrutees. Regarding 'AAGMA' he is silent but his tantric writings appear identical with his philosophy. Apart from this in other texts as well, written by Aacharya nothing contrary to Tantra is available. About twenty three years back it was from this angle that 'Prakaash-Bhashya' commentary enlightening Isha, Kena, Katha, Mundaka and Maandukya was written. A separate commentary on Ishaavaasya from the yogic view point was also written, thus there are six commentaries on the five upanishadas. Ishaavaasya upanishada text is slightly different in two branches the Maadhyandini and Kaanva. The available commentaries on upanishada till today are one sided and give a lop sided view and therefore sectarian. Attempt has been made to keep present comments, aloof from this defect. Learned people can only sit as judges for concluding the uniqueness of this attempt hither to never attempted. I have only tried to live up to and obey the inspiration of the Magnanimous Power-Par- excellence.

Anant Shree Vibhushit Shree
Swamiji Maharaj, Peetambra Peeth,

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भूमिका PREFACE

'Prashnopanishada' is well known as the Upanishada of Atharvanika Braahmana: In order to reveal the basic principles of 'Paraa' and 'Apaara' knowledge in an easy way and to discuss the nature of 'BRAHMA' it has been started in the form of six questions and answers between the six seers and Lord 'PIPPALADA', each seer asking one question.

The whole universe is a manifestation of the causal 'BRAHMA' tatwa. It is from this tatwa that a divine couple Shiva & Shakti emerged. This couple is also termed as 'Praana & Rayi' or 'Sun & Moon'. This is potentiated by the mantra, '*Suryachandrasau Dhata Yatha poorvamakalpaditi* सूर्याचन्द्रसौ धाता यथा पूर्वमकल्पदति'. It means the creator created Sun and Moon as before and the same has been narrated in the answer to the fourth question 'Praana and Rayi' are supposed to have evolved first of all. Thus 'Shiva-Shakti, Sun and Moon, Praana and Rayi are all equivalent terms or synonyms.

The subject enunciated by 'Apaara' knowledge culminates in 'AHAM' which is the 'BRAHMA' signified by it. The first three questions and answers justify the 'APRA', knowledge propentiating the 'AHAM' as significator of 'BRAHMA'. 'AHAM' therefore is the significator and 'BRAHMA' is signified by it. The rest three questions & answers enlighten 'AHAM' as 'BRAHMA' by the medium

of 'Brahma-Vidyaa'. In the seventh mantra of the six questions Lord 'PIPPALADA' summarizes thus.

तान होवाचैतावदेवाहमेतत्परं ब्रह्मवेद । नातः परमस्ति इति

'Tan Hovachaitavadevahametatparam

Brahma Vednataha paramasti'.

It means -

'Aham' signifies 'Param Brahma' in this way and there is no 'Brahma' beyond it.

'Sanat kumara' has also lent support to the above thought in Chhandogya Upanishada:

'अथाहंकारादेश एवाहमेवाधस्तादहमुपरिष्ठादहं पश्चादहं पुरस्तादिति'

'Athaahamkaaradesha evahamevadhadastadahamu
parishtadaham pashchadaham purastaditi.

It means what ever there is above, below, at back or in front it is signified by 'Aham'. 'AHAM' infact means Atmaa. '*Ahamrudrebhirvasubhischcharamyaham* अहंरुद्रभिर्वसुभिश्चराम्यहं This mantra has also the same meaning. Chhandogya upanishad declares *Ahamevedam Sarvam Gyati* 'अहमेवेदं सर्वम ज्ञाति'. (7-22-1). This universe is 'Brahma' only, from the spiritual view point. This means that this 'Aham' is the whole universe. During temporal behaviour this 'Aham' represents 'Jeeva' or the individual as well. In fact there is no separate existence of 'jeeva' apart from 'Brahma'. In the Tenth mantra of the fourth question the 'Param Akshar Brahma' has been eulogized. This question is from the 'Vigyaanatmik' view point. When the individual realizes the pure 'Akshara Brahma' then oneness is experienced with 'Brahma' and he becomes all knowledge and omnipresent or permeates every thing. It is substantiated in Geeta, '*Sarvam Samapnoti Tatosi Sarvah* सर्वम समाप्नोति

ततोऽसि सर्व'. It has been further clarified by the example of a river (Q 6, X M 5-6).

This Upanishada therefore culminates in the realization of non duality i. e. *Non-dual Brahma tatwa* अद्वैत ब्रह्म.

Agama scripture '*Parapanchashika* परापञ्चशिका says

अहमिप्रलयं कुर्वन्निदमः प्रतियोगिनः

पराक्रमपरो भुङ्क्ते स्वात्मान अशिवापहं ।

Ahambhi pralyam Kurvannidamah Pratiyoginah
Parakrama Paro Bhunkte Swatmanam Ashivapaham

It means that this universe known as 'IDAM in Aham' form of 'Brahma' becomes 'Brahma' itself. Else where also it is said

अहमेकोऽनस्तमित प्रकाशरूपोऽस्मि तेजसां तमसाम्

अहमिति स एक उक्तोहन्तास्थितिरीदृशी तस्य ।

Ahamekoanastmit Prakaashroopoasmi tejsam tamsaam,
Ahamiti Sa Æka Uktoahantaasthitireedrishee Tasya'.

Never setting endless, limitless light is 'Ahm'. Teja (light and 'Tamas' i. e. darkness both are the parts of that endless limitless light, known by the term 'Ahm'.

It is clearly proved by the above arguments that 'Shruti' and Agaam have the same principle ideology.

In order to realize the tatwa enunciated by 'Brahma vidyaa' the six seers approached Lord 'PIPPALAADA', the originator of '*Atharva* अथर्व' branches. This is constitutional also that the seeker should go to the teacher for obtaining knowledge. In order to lay stress on the importance of this vidya this upanishada has been started with the anecdote of the six seers.

"Humble Submission"

This wonderfully condensed store house of Divine knowledge 'Prashnopanishat' is a revelation bestowed upon human society in the form of six most vital questions and answers between most Rev. Lord Pippalaada and the six seers engrossed in realizing the Tatwa-Par-excellence 'Brahma'. The most judicious approach of a student to a teacher and the disciplined attitude of the teacher and finally the blessings—divine invocations for the disciples mark the begining and the culmination of this text. The chronological order of the questions have been arranged in a perfect manner so that the subject first APRA then PARA Vidya as a whole can be grasped without any other introduction or interlude. The most scholarly stroke of the greatest among the great Masters Shri Anant Shri Swami Ji Maharaja Peetambara Peetha Datia[M. P.] in rendering in sanskrit commentary on it from the shakta philosophical stand point is an attempt which will be little the effort of any scholar who wants to comment on it. The Mantra shlokas are divine and so is the commentary. It appears as if the Mantras ordained in the text were only revealed to summarize the eternal knowledge which has flown from his pen.

The question of cosmosgenesis has been a subject bewildering philosophers & Scientists alike since eternity. The prime importance of the subject is exposed as it is the first question itself & its complete satisfying elucidation by the Master and the detailed subtle revelations of time as the over all Lord is most fascinating. It is ably supported & illustrated by a magnanim Agamic & Nigamic approach is only worthy of his lofty thought process.

The existence of Brahma-vedic nomenclature exactly coinciding with the Samrasya equipoise of Shiva and Shakti the nonduality manifestation of the so called two identities in separably united, enlightens the mysterious depth of the word 'Adwaita' the one which is not two. 'Aditya' (Physical Sun] and Rayi (Moon of the physical world) are vedic technical equivalents of Tantric Shiva and Shakti or Light and its Radiance the Prakash and Vimarsha.

The whole cosmic web of animate & inanimate objects, springs forth from this couple when the over all Lord desired. The orderly description of evolution of five pure, seven mixed and twenty four impure tatwas from Rayi and Prana is a high light of this commentary. The origin of all the [Agamic thirty six tatwas from the vedic Sat-Chit-Ananda and the Sun symbolizing Divine illumination radiating in all the cardinal directions blessing us the respective knowledge of this universe and the birth of Tantric Shadaamnya has been beautifully eulogized.

Aditi born out of Prana gave birth to Aditya whose rays have seven colours symbolized by seven horses depicting seven meters and seven important psychic centers of power in yoga called 'Shadara' and finally the Sun whose thousand rays clearly point towards the thousand petalled lotus. The development of fire and Moon from Aditi also strongly substantiates the contemplation of three divine eyes and the three famous yogic channels Ida, Pingla and Sushuma-along with Chitra, Vajra and Brahma Nadi. The Shat-Chakras have 360 kalas-the days in a year have been lucidly brought about by Shree Shankra in his commentary on the 14, 15th Verse of the great Tantric text Saundarya Lahiri. These constitute the samvatsara or the year, called Prajapati

by Lord Pippalaada. The development of two Ayanas, the result of activities in both, the five seasons, the twelve months related to the movement of sun through the twelve Rashis and the Puranic astronomical declaration of the Sun's path in the various constellations called Veethis is praiseworthy. The origin of hundreds of yogic channels, importance of Sushumna and how to live in a family with celibacy has been brought about in a befitting manner.

The second question now naturally deals with the order of Tatwic development and the importance of prana is espoused beautifully by a small anecdote and finally prayers unto Prana by all the sense organs is revealing.

The third question consequently is related to the origin of Prana and its various sub divisions and their respective functions. The various places allotted to different pranas & the flow of Udana only in Sushumna for emancipation has been stressed. After death the Prana transmigrates to another body with its set of sense organs and Manas. Such a knowledge of Prana bestows 'Nectar' and the person is in Bliss.

The fourth question clearly elucidates the Jeeva, Tatwa, Akshar Tatwa, and the Manomaya, Vigyanmaya and Ananda Maya sheaths of the soul. Having known the structure and function of the body one would be curious to know as to who that entity is who sleeps, awakes, eats, smells, hears etc. This is verily the Manas tatwa the Vigyan maya kosha. Prana always remains alert like a guard protecting the house. The important revelation is that it is the Udana which unites the Manas with Brahma Tatwa every day in the state of Deep Sleep. To give this query a fitting final the order of the dissolution of the Tatwas is detailed in the closing mantras.

Every thing merges back into Brahma. This jeeva who is witness to all activities merges into the Para Akshara the 'Soul'. The realization of this soul eternal Akshara makes a person Omniscient.

The significator of Akshara Tatwa is also Akshar Brahma Tatwa and it is definitely AUM, which is detailed in the fifth question. The meditation on AUM, on its individual Matras and when a person leaves the body remembering 'AUM' what does he achieve is aptly described by the Master a subject which he has dealt at length in his commentary on Mandukyopanishada. The oneness of AUM with three vedas, three Gods, Brahma, Vishnu, Rudra, creation sustenance and destruction and the three fires substantiates the blessings that if a Brahmin knows Pranava he is never reborn.

The sixth question is in fact a summary of the whole Divine knowledge and the anecdote introduces the Purusha with sixteen kalas. The discussion of Vedic and Agamic Sixteen kalas, their names and a close identification of one with the other finally dyanamites the separating boundaries between Agam & Nigama created by people of Myopic intellect.

The example of flowing rivers of different origin and name into the ocean where they lose their individual identity is worthy of note as amply applied to the Purusha with sixteen kalas appearing out of him and merging in to him, the knowledge of this Purusha bestows emancipation. The most interesting is the interpretation of 'AHAM' by the revered Master according to Agamic thought process. It is rather difficult to grasp unless learnt at the lotus feet of the Master. The vedic Sat-Chit Ananda and the various tatwas have been very clearly explained and their unison brought home.

At the lotus feet of the Master Yogesh Mishra

"Prashnopnishat"

Shri

॥ Prashnopnishat Prakash Bhashyam ॥

ॐ भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षिभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवासस्तनूभिर्व्यशेमहि देवहितं यदायुः ॥
स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः

Om Bhadram karnebhih shrinuyam Devah Bhadram
Pashyemakshibhiryajatrah, Sthirairangaistushtu-
vasastanoobhirvyashemahi Devahitam yadayuh.
Swasti Na Indro Vridhashravah swasti nah Poosha
Vishwavedah, Swasti nastarkshyo arishtanemih
Swasti no Brihaspatirdadhatu.

Om shantih shantih shantih.

प्रश्नोपनिषदो भाष्यम् द्वैतार्थं प्रकाशकम् ।

सम्मतं पिप्पलादस्य विदुषां च सुखावहम् ॥ १ ॥

यत्कृपालवमात्रेण परब्रह्म समश्नुते ।

स्वात्मज्ञान प्रबोधाय जयन्ति गुरवः सदा ॥ २ ॥

Prashnopanishado Bhashyam dvaitartha Prakashakam,
Sammata Pippaladasya Vidusham Cha Sukhavaham 1

Yatkripalavamatrena Parabramha Samashnute,
Swatmagyanprabhodhaya Jayanti Guravah Sada 2

ॐ सुकेशा च भारद्वाजः शैव्यश्च सत्यकामः सौर्यायणी च गार्ग्यः,
कौशल्यश्चाश्वलायनः, भार्गवो वैदर्भिः कबन्धी कात्यायनस्ते हैते
ब्रह्मपरा, ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणाः एष ह वै तत्सर्वं
वक्ष्यतीति ते ह समित्पानयो भगवन्तं पिप्पलादमुपसन्नाः ॥१॥

Om Sukesha cha Bharadwajah, Shaivyashcha
Satyakamah Saurayani cha Gargyah kaushalya-
schashwalayanah, Bhargavo Vaidarbhiih kabandhi
katyayanaste haite Brahmpara Brahmnishthah param
Brahmanveshamaanah Aisha ha Vai tatsarvam
Vakshyatiti te ha samitpanaayo Bhagvantam
Pipladmupsannah 1

The six Seers, who had faith in Brahma and were the devotees of Sakal Brahma that is manifest God, but had a great desire to realize the absolute unmanifest God the *Nishkal Brahma* निष्कल ब्रह्म presented them selves to *Lord Pippalada* भगवान् पिप्पलाद carrying *Kusha* कुश (a sacred grass used in yagnas) in their hands. It is ordained in scriptures that one should not seek audience with the ruler, Gods and Master, empty handed. It is for this observance that the seers desirous of absolute knowledge of Brahma met Lord Pippalada carrying the sacred grass 'Kusha' in their hands. On meeting the 'Aacharya' the Master they decided that he is capable of imparting them the knowledge of all the subjects which they wanted to realize.

तान ह स ऋषिरुवाच-भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं-
संवत्स्यथ यथाकामं प्रश्नान् पृच्छथ यदि विज्ञास्यामः सर्वं ह वो
वक्ष्याम इति ॥२॥

Tan ha sa Rishiruvacha-Bhooya eva Tapasa
Brahmacharyena shraddhaya Samvatsaram Samva-
tsyatha yathakamam prashanan prichchhatha yadi
Vigyasyamah sarvam ha vo Vakshyama Iti. 2

Lord Pippalaad asked those six seers to stay with him for one year with devotion and celibacy. He acknowledged that all of them were already qualified regarding asecticism and celibacy but still when an individual resides in close proximity, he can be adjudged best regarding his capacity and capability to learn and this alone provides complete introduction of the pupil. It was therefore enjoined upon the six seers to stay in the hermitage of Lord Pippalaada for one year and then only they could ask their desirous questions and that if Lord Pippalaada had the requisite knowledge regarding those questions, he would definitely not only reply but unfold all secrets regarding the quarries but only after definitely ascertaining that they were the deserved ones. Accordingly the six seers after completing their one year stay questioned the Master.

Note— Kabandhi was the first to ask the question though his name is the last in the chronological order mentioned earlier. In fact the sequence of questioning has been adjusted to have an easy and proper understanding of the subject.

अथ कबन्धी कात्यायन उपेत्य पप्रच्छ ।

भगवन् कुतो ह वा इमा प्रजाः प्रजायन्ते इति ॥३॥

Atha kabandhi katyayan upetya paprachchha,

Bhagvan kuto ha va lma prajah prajayante iti. 3

Kabandhi Katyayan कबन्धी कात्यायन approached the Acharya the Master and questioned, Oh Lord from where does this visible movable and immovable universe originate? What is the fundamental causal principle lying underneath the origin of this universe ?

Note— It is quite natural to question about the 'causal principle' when one visualizes the 'effects' produced by

it i. e. the perception of this whole universe. It appears that the principle of *Satkaarya vaada* सत्कार्यवाद is being postulated here. It is only after the acceptance of the principle of 'Cause & effect' that the curiosity regarding the knowledge of the cause arises. Having thus known the quest of 'Kabandhi Kaatyaaayan' Lord 'Pippalaada' satisfying him replied—

तस्मै स होवाच प्रजाकामो वै प्रजापतिः स तपोऽतप्यत स-
तपस्तप्त्वा स मिथुनमुत्पादयते रयिं च प्राणं चैत्येतौ मे बहुधा
प्रजाः करिष्यत इति ॥४॥

Tasmai sa hovacha prajakamo vai prajapatiḥ sa
Tapoatapyat sa Tapstaptva sa mithunmutpadyate
rayim cha pranam chaityetau me bahudha prajah
karishyata Iti. 4

The Lord of this universe, the creator of all movable and immovable objects, is its 'cause'. These all things were already present in the fundamental cause and describing the evolutionary process by which the universe came into being, Lord Pippalaada Continued that the 'creator' after penance first of all produced a couple. This is supported by the saying *Yasya Gyanmayam Tapah* यस्य ज्ञानमयं तपः that is his penance is full of knowledge. According to this principle he underwent penance which therefore means that with knowledge 'He' definitely decided. The result of this penance was the unfoldment of the knowledge of Shiva and Shakti in the form of a 'Divine couple.' According to 'Shruti' the 'Brahma' pledged that I am one and for the development of this universe I may become many *Eko-Aham Bahusyam Prajayey* एकोऽहं बहुस्यां प्रजायेय It is after this the one Brahma divided into two 'Shiva' and 'Shakti.' In fact spiritually speaking the whole universe is made

up of that one principle, 'Shiva' and 'Shakti'. 'Shiva' and 'Shakti' are two principles or Tatwas in form but they are united with each other in such a way that their separate individual identity can not be contemplated. Just as Moon is not different to Moonlight so is 'Shiva' and 'Shakti' inseparable. This indivisible, unseparable union of Shiva and Shakti is 'Brahma'. To demonstrate this union of two tatwas the terminology used is 'Advaita' that is non duality. Though ordinarily these appear two but in fact they are not hence the term 'Advaita' which means the one which is not two. Shruti confirms, *Shiva shakti riti hyekam tatwamahurmanishinah, Sadeva saumyedamagra aasseet ekamewaa dwitium* शिवशक्ति रिति ह्येकं तत्त्वमार्हुनीपिणः सदेव तौम्येदमग्र आसीत् एकमेवाद्वितीयम् ।

आदित्यो ह वै प्राणो रयिरेव चन्द्रमाः,

रयिर्वा एतत्सर्वं यन्मूर्तं चामूर्तं च तस्मान् मूर्तिरेव रयिः ॥५॥

Aadityo ha vai prano rayireva chandramah

Rayirva aitatsarvam yanmoortam chamoortam cha

tasman moortireva rayiha. 5

Bhoktritatwa भोक्तृत्व that is one who enjoys, represents — Shiva.

Aagamas also declare *Shiva Shakti Mithun Pindah Kavalikrit Bhuvan Mandalo Jayati* (ka-vi-5 etc. The whole universe made up of different spheres originated from the couple Shiva and Shakti. This total secret has been brought out in shrutees by the word 'Couple'. It means 'Rayi' tatwa and 'Prana' tatwa. Rayi Bhogya denotes 'Moon' the one to the enjoyed the 'Shakti Tatwa' while the Praana denotes the enjoyer the 'Shiva tatwa'.

From this Shiva Tatwa the universe has evolved in the form of thirty six tattwas. The detailed description of these tatwas has been given in the commentaries on *Katha and Mandukya Upanishadas* कठ एवं माण्डूक्य उपनिषद्.

It is in this way that creator Lord desired to create this universe. Thus the shruti says *Soakamyat* सोऽकामयत्. This shruti definitely proves that this creation is the will of the Lord. This principle has been further clarified in the next Mantra.

This 'Aditya' is Prana and 'Rayi' is moon. This whole manifest and unmanifest world is Rayi, the idol born out of 'Shakti Tatwa.'

The tatwa para excellence 'Brahma' is well known in Vedanta Shastra as 'Sat-Chit-Aanand' transformed it self into gross & subtle forms. *Praana and Rayi tatwas* प्राण एवं रयितत्त्व are its results. Praana united with activity & enjoyer tatwa is the resultant of 'Chit' portion. The 'Rayi' tatwa, in the form to be enjoyed evolved out of 'Bliss' portion. The Sattwa Part of Brahma gave birth to all the tatwas right from Brahma up to 'Earth' element This has been preached in the above mantra as Praana & 'Rayi'. The 'Sat' tatwa has been included under Praana and Rayi Tattwas. It appears that it is desired to project 'Satwa' tatwa in two forms. *Paraa Shakti* पराशक्ति which is the essential 'Aatmic' Power of the Lord, gave birth to gross and subtle world, the effect of it that is *Karya* कार्य which in the end dissolves back into it. This phenomenon is definite. This is supported by Shruti saying *Parasya Shaktih Vivadhaiva Shruyate* परास्य शक्तिः विवधैव श्रूयते. The 'Aagamic' scriptures proclaim 'Chitti's independence in the cosmic creation. The already

described twofold principles of 'Shiva and Shakti' are also called *Prakaasha and Vimarsha* प्रकाश एवं विमर्श i. e. Light and its expansive radiance.

'Prakaash' is 'Chit' and 'Vimarsha' is 'Rayi'. The resultant tatwa out of Shiva is 'Praana' the vital breath & is termed 'Praakash' & 'Aaditya' i. e. Light & Sun.

'Vimarsha' is 'Chandra' that is moon and is termed 'Rayi'. It is of two types, gross and subtle. Thus gross and subtle, form and formless universe evolved out of 'Rayi'. It clearly proves that the manifest 'Rayi' is the resultant of 'Shakti' tatwa.

अथादित्य उदयन् यत् प्राचीं दिशं प्रविशति तेन प्राच्यान् प्राणान्
रश्मिषु सन्निधत्ते । यदक्षिणां यत प्रतीचीं यदधो यदूर्ध्वं यदन्तरा
विशो यत सर्वं प्रकाशयति तेन सर्वान् प्राणान् रश्मिषु सन्निधत्ते ॥६॥

Athaditya Udayan yat pracheem disham pravishati
ten prachyan pranaan rashmishu sannidhatte,
yaddakshinam yat pratichim yadadho yadurdhvam
yadantara disho yat, sarvam prakashyati ten
sarvan pranaan rashmishu Sannidhatte. 6

स एव वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते । तदेतद्वाचस्पृक्तम् ॥७॥

Sa eva Vaishvanaro Vishwaroopah praanoogni-
rudayate tadetdruchabhuktam 7

The progeny of 'Power-Par-excellence' *Aditi* अदिति is *Aaditya* आदित्य. It is both gross and subtle. It is also well known as with attributes and without attributes. The one with attributes that is 'Saguna' means the contracted or limited one. When the limitless and endless gets demarcated in limits, it is called 'limited' 'Saguna', and when it is free from these qualifying definitions, limits and boundaries it is called the 'Nirguna' or the one without any attributes.

The one who is evolved out of Praana is 'Aditi' and it is self effulgent as Shruti says *Yaa Praanen Sambhavati Aditi Devtaamayee* या प्राणेन सम्भवति अदिति देवतामयी. The 'Aditi' considered under 'Rayi' and 'Agni' i. e. Fire tatwa is of two types. These are the two eyes of power Par-excellence. 'Aaditya' in its gross form when arises in the east carries with it the eastern rays. This is symbolic of awakening the beings for the morning duties. It is related to the 'Aagamic' Mantras of the eastern Aamanaaya. It gradually goes on enlightening the south, west, north, upward and downward the eight cardinal directions and brings into light all temporal and spiritual knowledge. This subject is well known in Aagamas as *Rashmi Paaraayan* रश्मि पारायण. The same principle is the basis of *Shadaamnaaya* षडाम्नाय.

In the next mantra the oneness of fire and sun is accepted and further Lord 'Pippalaada says.'

The Aaditya described above is of the form of Fire which enters in the bodies of the beings and is responsible for digestive activity that is metabolism. It is connected intimately with this activity and is completely activated hence it has a universal form. The 'Richa' Vedic Couplet therefore lays down that it arises completely in all forms and directions.

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम् ।

सहस्ररश्मि शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः ॥८॥

Vishwaroopam harinam jatvedasam Parayanam
Jyotirekam tapantam, Sahastrarashmi shatadha
Vartamanaha Praanaha prajanamudaytyesha
sooryah. 8

This 'Aaditya' called the Sun is the Praana or the life principle of all animate and in-animate beings. The word

Praana means one who is active specifically. The subtle form has 2 categories. It encompasses the colours yellow green etc. all the colours of, the universe. This signifies the element 'Earth'. Thus the Earth manifests all the colours & forms. This has been accepted in the sentence *Prithivyam Saptavidhmiti* पृथिव्यां सप्तविधमिति.

The word *Harinam* हरिणं in the mantra denotes the element water. In *Nirukta* निरुक्त the word meaning of *Hara* हर is *Udaka* उदक i. e. water. The word *Jatvedsam* जातवेदस means the element *Tejas* तेजस. The word has been evolved as *Jatani Veda* जातानि वेद which signifies the whole universe. It is therefore of the form of knowledge and denotes the element 'Fire'. This 'Aditya' provides shelter to all is indicated by the word *Paraayanam* परायणम्. The element Air and Ether or *Akash* आकाश are above earth, fire and water elements. The word *Eka* एक has been used to qualify sun as a nondual entity giving 'Tapa' or Light. This sun is present in the form of thousand rays in the *Guru Mandalam* गुरु मण्डलम् of thousand petalled Lotus. This mantra elucidates the famous six chakras postulated in Yogic scriptures. Moon, Sun and Fire are respectively the three yogic channels *Ida, Pingla and Sushumna* इडा, पिंगला और सुषुम्ना.

These six chakras have a total representation of 360 rays which constitute the days of a year. *Bhaagwat Pada Aacharya Shankara* भागवत पाद आचार्य शंकर has commented on the 14th and 15th verse of *Saundarya Lahiri* सौन्दर्य लहरी according to the above thought process which exactly fits in. Other learned people have commented on the above Mantra keeping in mind the

gross aspect of the sun only, but the esoteric aspect of the sun, as explained above is the real secret of the Mantra.

संवत्सरो वै प्रजापतिस्तस्यायने दक्षिणं चोत्तरं च ।
तद्ये ह वै तदिष्टापूर्वे कृतमित्युपासते ते चान्द्रमसमेव लोक-
मभिजयन्ते त एव पुनरावर्तन्ते तस्मादेते ऋषयः प्रजाकामाः
दक्षिणं प्रतिपद्यन्ते एष ह वै रविर्यः पितृयाणः ॥९॥

Samvatsaro Vai prajapatistasyayane dakehinam
chottaram cha, taddye ha vai tadishtapoorte
kritamityupasate te chandramasameva Lokambhi-
jayante ta aiva punaravartante tasmadete Rishayah
prajakamah dakshinam pratipadyante aisha ha vai
rayiryah pitriyanah. 9

The year representing the tatwa Kaala that is Time controls the universe. Fire, Sun and Moon elements are being represented as agencies of the governing force *Kaala* काल the subject is thus being introduced. The Lord is the year. It has two halves the southern and the northern. In *Ishta Poorti* इष्ट पूति Yagnas those who worship with a sense of 'Ego' they go to the *Loka of Moon* चन्द्रलोक They enjoy the fruits of their good actions and then return back to be born again on this earth. Thus these seers desirous of Temporal gains travel along the southern path for onward journey which is also termed as *Pitriyan* पितृयाण and this verily is the 'Rayi'.

Tatwa 'Rayi' is the moon and the sun is the Praana. In Aagamas these two are respectively termed as 'Shakti' and 'Shiva'. This has already been explained in the begining of this work. It has also been elucidated that 'Shiv-Shakti' are signified by the word *Aham* अहं When this 'Aham' undergoes a minimal evolutionary development the *Sadakhya* सदाख्य Tatwa inherent in it starts

manifesting in the form of *Idam* इदं i. e. this universe. When the 'Aham' and 'Idam' are balanced the *Ishwara* Tatwa ईश्वरतत्त्व manifests itself. Ishwara is responsible for creation, sustenance & dissolution through its agency *Maya* माया who is capable of performing utmost difficult tasks and produces almost impossible phenomenon.

The shruti *Sarvamahamiti* सर्वमहमिति indicates that Vidyaa Tatwa contains all in the form of 'Aham'. This 'Vidyaa' Tatwa with the help of 'Maayaa' evolves the gross and subtle world of name and form. The Almighty Lord Shiva experiences the paucity of 'His' unlimited power in the form of 'Jeeva' 'Anu' and attains the *Chidabhas* चिदभास shadow status. The Shiva in the form of Jeeva transmigrates through various births as a result of good, bad and mixed deeds. It experiences the pangs and pleasures as a result of the process of birth and death through which it goes under. It gets liberation when it attains *Brahmavidyaa* ब्रह्मविद्या of the form of Non-duality.

'Ishwara' is endowed with many powers. The five natural categories of these powers are 1) Capability to do any thing, 2) All knowledge, 3) Total satisfaction, 4) Eternalness and 5) Independence. When Ishwara is the object of these powers, these are Pure, but when 'Jeeva' is the object these powers are limited 'Impure.' Thus these powers are of two types pure & impure.

When the 'capability to do any thing' gets limited it is called Kalaa. All knowledge when gets converted into limited knowledge it is called 'Avidyaa'. The jeeva is satisfied with enjoying the objects hence 'All satisfaction is termed *Raaga* राग. The power bestowing life and death and which controls and regulates the life of jeevas is called *Kaala* काल. 'Ishwara' is beyond the control of

time & he is beyond life & death and thus not controlled by Kaala. The dependent jeeva because of commissions and omissions is controlled by the power *Niyati* नियति.

All the Tatwas are activated by the 'Divine-Will'.

Ekoham Bahusyam एकोऽहं बाहुस्याम् the divine knowledge enlightens the Divine Action and encourages the jeeva into activity. The divine will divine knowledge and divine action are the three powers as the basis of the entire activated universe.

Having detailed the 'Niyati' Tatwas now we describe the Kaala Tatwa in the form of year. 'Ishwara' Geeta says Kaala made up of twelve months is the regulator of the whole creation and is of the form of Lord Shiva and is definitely the overall Lord of animate and Inanimate universe.

कालः सृजति भूतानि कालः संहरते प्रजाः ।

सर्वे कालस्य वशगा न कालः कस्यचिद्वशे ॥

सोऽन्तरा सर्वमेवेदं नियच्छति सनातनः ।

प्रोच्यते भगवान् प्राणः सर्वज्ञः पुरुषोत्तमः ॥ ई. गी. अ-३-१६-१७

Kaalah srijati Bhootani kaalah samaharate prajah,
Sarve kaalasya vashaga na kaalah kasyachidvashe,
Soantara sarvamevedam niyachchhti sanatanah,
Prochyate Bhagavan praanah sarvagnyah
purushottamah. (Ishvar Geeta- cha. 3-16, 17)

It is the Kaala which creates, destroys and controls the whole universe but Kaala is not under any body's subjugation. This Kaala only remains at the end of the universe and is the eternal controller. This Praana in the form of omniscient Lord is called *Purshottam* पुरुषोत्तम

According to Vedas this Kaala has two types of movements the northernly and southernly. The movement of sun begining from *Ashlesha* आश्लेषा constellation is

called southernly movement and the one which begins from *Shrawan* श्रवण constellation is called the Northernly movement.

Those who are indulged in *Shraut and Smarta* श्रौत एवं स्मार्त activities the *Ishtapurat* इष्टपूत yagnas with Ego dominating them proceed to the Logos of Moon. They are interested in sensual pleasures & after enjoying come back to Earth. Geeta declares *Gata Gatam Kamakamah Labhante Ksheene Punye Martya Lokam Vishanti* गता गतं कामकामाः लभन्ते क्षीणे पुण्ये मर्त्यं लोकं विशन्ति. It means that those who perform yagnas for the fulfillment of their desires remain entangled in the bondage of life and death and when the results of their good deeds become lessened they are reborn. Thus those seers wishing praying for worldly life achieve *Krishna Gati* कृष्ण गति which bestows on them the cycle of birth and death. Since they do not perform the yagnas with knowledge (Ego dominating them) it is not possible for them to cross the barriers of life and death. This *Pitriyan* पितृयान is 'Rayi.' The activities are only done with the help of 'Kriya' Shakti and are devoid of light of Divine knowledge, the only course left open for them is 'Pitriyan' bound to the cycle of rebirth. The 'Nipata' 'Ha' and Nipata Vayee, in the mantra reveal the above secrets underlying it. The same has been designated as 'Rayi' in this 'Upanishada.'

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विधया आत्मानमन्विष्य
आदित्यमभिजयन्ते एतद् वै प्राणानामायतनमेतदमृतमभयमेतत्
परायणमेतस्मान्न पुनरावर्तन्ते इत्येष निरोधस्तदेष श्लोकः ॥१०॥

Arthottarena Tapasa Brahmacharyena Shraddhaya
Vidhaya Aatmanamanvishya Aadityamabhijayante
aitad Vai Praananamayatanmetadmritambhayametad
parayanametasmanna punaravartante ityesha
nirodhastadesha shloka 10

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्थे पुरीषिणम् ।
अयेसे अन्य उपरे विचक्षणं सप्तचक्रे षडर आहुरपितमिति ॥११॥

Panchapadam pitaram dvaadashakritim div aahuh
pare arthe purishinam, Atheme anya upare
vichakshanam saptachakre shadara aahurapitamiti. 11

When the yagnas are performed in the 'Northernly' directive movement of the Sun and the devotee practices penance, celibacy, faith and is not devoid of the light of knowledge, the devotee realizes his ownself i. e. 'Aatmaa' and proceeds to the Logos of Sun. This movement of Praana is called 'Aayatan', this is Nectar, is devoid of any fear and this is called Parayan. Having attained it the jeeva is not reborn and it is called *Nirodha Pada* निरोध पद.

The tatwa which is convertible into five Padas, Pitars and in twelve forms is called 'Diva.' It is situated in between the 'Paraloka' upper spheres and 'Adhahloko', i. s. lower spheres, hence the Logos of Sun the third logos is called the horizon or *Diva* दिव It causes rains hence also called *Pureesha* पुरीष. The other time specialists call it seven chakras, *Shadar* षडर i. e. having six spokes in the wheel of time.

Now the Northernly directive movement is described. The activities in Northernly directive movement of the sun break the cycle of rebirth for they are not productive of results which produce birth.

The devotees following the northerhly directive movement of the Sun Practice 'Rita', 'Truth', celibacy (devoid of all the eight types of sexual pleasures), have a firm faith and by devotional form of knowledge practically attain self realization and enter the logos of sun that is

'Divine Light.' According to Shruti *Sarwam Khalvidam Brahma* सर्वं खल्विदं ब्रह्म upasana means the realization of this universe as 'Godly creation'. Sun and light are one and the same hence the Sun has been termed as experience of knowledge of Divine light.

It is on this form of Sun that the Praanas depend. It is never destroyed hence called *Nectar* अमृत and it is only through this path that one achieves the knowledge of non-duality the bestower of *Abhaya Pada* अभयपद fearlessness.

The cognisance of some body other than the self or I principle gives birth to fear. It is the duality which gives birth to fear as Shruti says. *Dwitiyadvai Bhyam Bhavati* द्वितीयाद्वै भयं भवति This *Aadityaloka* आदित्यलोक which is of the nature of Divine Light is 'Fearless State', hence this is also called the *Abhayaloka* अभयलोक. Here all the tatwas disappear hence it is called the 'Paraayan' in the Mantra. Having attained this 'Northernly directive movement' of the form of *Aadityaloka* one is freed from the bondage of life and death due to Avidyaa in this world.

This state has been termed as 'Nirodha' in the Mantra which means there is neither (Gati) birth nor *Agati* अगति (Hell). On this subject these are shlokas and Mantras.

It has been called 'Pancha-pada' for in this form of Kaala Samvatsar there are five seasons. These are its five feet or divisions. Normally we have six seasons but here 'Shishir' & 'Hemanta' are considered as one season.

Note-Acharya Shankar has done a similar commentary. This Kaala Purusha protects like a father hence termed *Pitar* पितर. It has been termed that it is made up of twelve forms, for it has twelve divisions. The sun

revolving in the twelve constellation also gives the Kaala that name. This *Samvatsar* संवत्सर 'Kaala Purusha' is situated in between the upper and the lower Lokas indicates the position of the sun in the horizons which has been aptly called 'Diva.' Sun is responsible for rains hence it is called 'Pureesha.' Time specialists who know about the flow of Praana hold that the Kaala Purusha is also divided into seven or six chakras called 'Shadar'.

In the human body from the Thousand petalled lotus to 'Mooladhar' there are seven chakras. In the form of Praana the activity flows in the human body also. These form the seven psychic centres of power.

Note— Some consider the seven horses as seven chakras or the seven colours of rays of sun as seven psychic centres.

Some even hold the seven types of meters Gyatri Trishtup Jagati Anushtup Pankti Briheti kukuva representing the seven Psychic seats of Power.

The perfect among the Masters Shree Swamiji Maharaj has called it seven chakras because the Praana circulates through these Mooladhar etc. seven chakras. As all the chakras have spokes so have the Kaala Samvatsar and these are six in number the six seasons. From the movement of the sun into Capricorn up to the completion of the movement in Gemini the six months are called Northernly directive movement. From the entry of Sun into Cancer up to the end of the Saggitarius it is the southernly directive movement.

Surya Sidhant says—

“भानोर्मकर संक्रान्ते षण्मासा उत्तरायणम् ।

ककदिस्तु तथैव स्यात् षण्मासा दक्षिणायनम् ॥”

BhanormakaraSamkrante Shanmasa uttarayanam

Karkadestu tathaiva syat shanmasa Dakshinayanam.

Roo. Si. Bha 14-9

गतिप्र

Gatip
Bhav

mov

No
Na
Ga

गतिप्रतिपादकपुराणवचनान्यप्यत्र संग्राह्याणि भवन्ति—

Gatipratipaadakapurāṇavachanānyapyatra sangrahyāṇi
Bhavanti—

अश्विनी कृत्तिका याम्या नागवीथीति शब्दिता ।

रोहिण्यार्द्रा मृगशिरा गजवीथ्यभिधीयते ॥

पुष्याश्लेषा तथादित्या वीथी चैरावती स्मृता ।

एतास्तु वीथयस्तिस्त्रः उत्तरो मार्ग उच्यते ॥

तथा द्वे चापि फाल्गुन्यौ मघा चैवार्षती मता ।

हस्तश्चित्रा तथा स्वाती गोवीथीत्यभिधीयते ॥

ज्येष्ठा विशाखानुराधा वीथी जारग्वी मता ।

एतास्तु वीथयस्तिस्त्रो मध्यमो मार्ग उच्यते ॥

मूलाषाढोत्तराषाढा अजवीथ्यभिधीयते ।

श्रवणं च धनिष्ठा च मार्गं शतभिषस्तथा ॥

वंशवानरी भाद्रपदे रेवती चैव कीर्तिता ।

एतास्तु वीथयस्तिस्त्रो दक्षिणो मार्ग उच्यते ॥

Ashwinee kritika yamya nagavithiti shabdita,

Rohinyardra mrigashiro gajavithyabhidhiyate.

Pushyashlesha tathaditya vithi chairavati smrita,

Etastu vithayastisrah uttaro marg uchyate.

Tatha dve chapi phalgunyou magha chaivarshati mata

Hastashchitra tatha swati goviteityabhidhiyate.

Jyeshtha vishakhanuradha vithi jardagvi mata,

Etastu vithayastisro madhymo marga uchyate.

Moolashadhottarashadha ajavithyabhishabdita,

Shravaanam cha dhanistha cha margi-

shatabhishastatha

Vaishwanari bhadrapade revati chaiva kirtita,

Etastu vithayastisro dakshino marga uchyate-

Even the Puranas contain passages pertaining to the movement of the Sun.

DIRECTIVE MOVEMENTS

Northerly

Naaga Veethi

Gaja Veethi

Middle

Aarshat Veethi

Go-Veethi

Southerly

Aja Veethi

Mriga Veethi

Airavati Veethi Jaaradgavi Veethi Vaishwaanar Veethi.

There are three Veethies i. e. groups of constellations in the northerly directive movement. These are :

- | | |
|--------------------|---------------------------------|
| 1) Naaga Veethi | Ashwini
Krittika
Yaamyaa |
| 2) Gaja Veethi | Rohini
Aardra
Mrigshira |
| 3) Airavati Veethi | Pushaya
Aashleshaa
Aditya |

The middle directive movement spans the following three groups of constellations :—

- | | |
|------------------|--|
| Arshat Veethi | Phalguni Uttraa
Phalguni Poorva
Maghaa |
| Goveethi | Hasta
Chitra
Swati |
| Jardagavi Veethi | Jyeshtha
Vishakha
Anuradha |

While the southerly directive movement contains the following three groups of constellations :—

- | | |
|--------------------|--|
| Ajaveeti | Moola
Poorva Ashadha
Uttra-Ashadha |
| Mriga Veethi | Shrawan
Dhanishtha
Shatbhisha |
| Vaishwanari Veethi | Rewati (in Bhadrapada) |

Those who tread the southerly directive movement are reborn and those who travel along the Northerly

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directive movement are not reborn and at the end of the universe merge into 'Para-Brahma'. Those who are involved in wordly activities oblivious of Northerly or Southerly directive movements and have an absolutely vegetative existence are born again and again as is given in 'Chhandogya Upanishada', *Jayaṣva Mriyasva Aitat Tritiyam Sthanam* 'जायस्व म्रियस्व एतत् तृतीय स्थानम्'. It means those who do not earn a place either in Pitri-loka i. e. southerly directive movement or in Brahma Loka i. e. Northerly directive movement, they achieve the third loka of life and death. It is further potentiated in Kathopanishada.

शतं हृदयस्य नाड्यः तासां मुर्धनिमभिनिःसृतेका ।

तयोर्ध्वमायन्नमृतत्वमेति, विष्वङ्ङन्याउत्क्रमणे भवन्ति ॥

"Shatam Hridayesa Nadyah Tasam Moordhanam-bhinih Sritaika Tayordhwamayannamritatvameti Vishwngngnyautkramne bhawanti"

It means that hundreds of Nadis - channels emerge out of the Hridya (Heart or Brain). One of these Nadis goes up to the centre of the head. It is termed as nectar. The rest of the channels only flow towards the attainment of world life and death. The other name of the channel for nectar flow is Sushumna'.

The other proofs are as follows:-

ऊर्ध्वोत्तरमृषिभ्यस्तु ध्रुवो यत्र व्यवस्थितः'

एतद्विष्णुपदं दिव्यं तृतीयं व्योम्नि भासुरम् ॥

निर्धूतदोषपङ्कानां यतीनां संयततमनाम् ।

स्थानं तत्परमं विप्र पापपुण्यपरिक्षये ।

यत्र गत्वा न शोचन्ति तद्विष्णोः परमं पदम् ॥ इति ॥

Urdhvottarmrishibhyastu dhruvo yatra vyavasthita,
 Etadvishnupadam divyam tritiam vyomni bhasuram.
 Nirdhootadoshapankanam yatinam sanyatatmanam,
 Sthanam tatparamam vipra papapunyaparikshaye,
 Yatra gatva na shochanti tadvishnoh paramam-
 padam - Iti.

Dhruva उर्ध्व is situated in the Northerly Seers. This is verily termed the '*Vishnu Pada* विष्णुपद'. The flawless devotees devoid of good and bad deeds reach this sphere where they attain the '*Nirvikalpa State*' 'निर्विकल्प गति' a state devoid of any thought process. This is the 'Excellent Vishnu Pada'.

'Lalita Shasranam' contains one name of Shree Lalita as '*Savya Apsavya margastha* 'सव्यापसव्य मार्गस्था'. By the perfect control of three channels the Sun, the Moon and Sushumna which are in the nose and constantly united with the expansive Radiance of the 'Para Samvit' is the 'Middle State' which is the most important. The 'Shakti sutra Pratyabhigya Hridya declares '*Madhya Vikasat Chidanand Labha* 'मध्य विकासात् चिदानन्द लाभ': which means that the development of sushumna bestows eternal pleasure, 'Shruti' also says '*Madheya Vamana maseenam Vishwedeva upasate*' 'मध्ये वामन मासीनं विश्वेदेवा उपासते'. Yogins pursue therefore only one channel i. e. 'Sushumna'.

संवत्सरस्य प्रजापति स्वरूपो द्वादश भावात्मको मासोऽपि प्राण स्वरूप एवेति प्रतिपादयन्नाह मासेति—

Samvatsarasya prajapati Swaroopo Dwadasha Bhavatmko Masoapi Prana Swaroopa aeveti - prati-padayannah maseti.

मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिःशुक्लः प्राणः
 तस्मादेत ऋषयः शुक्ल इष्टि कुर्वन्तीतर इतरस्मिन् ॥१२॥

Maso vai prajapatih tasya krishnapaksha eva rayih
shuklah pranah tasmadeta rishayah shukla eshtim
kurvantitara etarasmin (12)

The next mantra says that 'Samvatsar' i. e. the calender year is the 'Prajapati' the ruler and the twelve months in which it is divided are of the form of Prana:-

The month is the 'Prajapati'. The Moon month is from the darkest night (Amavasya) to full Moonlight (Poornima). The Sun month is the movement of sun through Aires, Taurus etc. The dark fortnight is of the form of 'Prajapati' is called 'RAYI'. The Bright half month being full of light is called 'Praana'. The seers involved in (Karmas) activities like yaganas etc. perform them in the Bright fortnight. The other performers desirous of worldly gains do their yagnas in Dark half of the month and are reborn.

अहोरात्रो वै प्रजापतिस्तस्याह रेव प्राणो रात्रिरेव रयिः ।

प्राणं वा एते प्रस्कन्दन्ति ये रिवा रत्या संयुज्यन्ते,

ब्रह्मचर्यमेव तत् यद् रात्रौ रत्या संयुज्यन्ते ॥१३॥

Ahoratro Vai prajapatistasyahareva prano ratrirava
Rayih Pranam Va ete. prasakandanti ye diva
Ratya Samyjuyante Brahamcharyammeva tat
yad Ratrau Ratya Samyjuyante. (13)

The day & Night constitute 'Prajapati'. For them the day is 'Prana' for it is full of light and the Night is 'Rayi'. Those seers desirous of progeny if perform sexual acts in day time destroy their 'Prana' and those who indulge in sex at night time they do not suffer from the loss of 'Prana' but one considered as following the celibate path.

अन्नं वै प्रजापतिस्ततो ह वै तद् रेतस्तस्मादिमाः प्रजाः प्रजायन्त इति १४

Annam Vai prajapatistato Hai Va tad
Retastasmadimah prajah prajayanta iti (14)

The food is 'Prajapati'. Praana is made of food. Thus the food is the form of 'Prajapati'. It is the food which sustains life. All life depends on food. The food in turn produces seminal fluid which is responsible for reproduction.

तद् ये ह वै प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयते तेषामेवैष
ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ॥१५॥

Tad Ye Ha Vai PrajapatiVratam Charanti Te
Mithunamutpadyante teshamevaish Brahamloko
yesham Tapo Braham charyam yeshu Satyam
pratishthitham. (15)

It is well known that followers of the above principle indulge in sexual activity accordingly and produce boys or girls i.e. couples. They attain 'Brahma loka' *'Brihata-karnatmak'* बृहत् करणात्मक, which means increasing by reproduction.

Those who practice penance by study and Rita-truthfulness and remain celibate by performing sexual act for progeny only at night and shed false hold and lead a truthful life achieve distinctions in life time.

तेषामसौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं न माया चेति ॥१६॥

Teshamasau Virjo Brahamloko Na
Yeshu Jihmmanritam Na Maya Cheti. (16)

Those who are the followers of 'Deva Marga' and are devoid of falsehood, treachrousness etc. attain the pure Brahama-Loka. The word Viraj means devoid of impurities.

The question indicates the attainments and fits in well with the following Geeta couplet:-

शुक्लकृष्णे गती ह्येते जगतःशाश्वते मते ।

एकया यात्यनावृतिमन्ययावर्तते पुनः ॥

'Shukla Krishna Gatihyete Jagatah Shashwate Mate
Ekya Yatyaa navritimanyaya Vartate Punah'.

Iti Prathamah Prashnah

SECOND QUESTION

All the living beings evolved out of Lord Shiva have an illusory aspect of intellect situated within them. By the inspiration of 'Ishwara' the nature, divorces its stable equipoise of the Sat, Raja & Tamas attributes and gets transformed into the universe in its unstable, unbalanced posture for the enjoyment of the beings. The satwa attributes first of all give rise to 'Mahan Budhi'. From 'Buddhi' the Ego develops which gives birth to Mind & from Mind springs forth the five senses of knowledge. In fact the Divine knowledge power of the Lord gives birth to all of them, as potentiated in Geeta *Satwa-Samjayate Gyanam* सत्वात्संजायते ज्ञानम् i.e. from the satwa attribute the knowledge is born.

The Rajas attribute with the help of 'Divine activity' gives birth to five Pranas, *prana, Apana* प्राण अपान etc. and five organs of action. The Tamas attribute is the generator of five Tanmaatras & the gross five elements. The second question here elucidates the above mentioned chronological order of evolutionary development.

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ । भगवन्, कत्येव देवा प्रजां
विधारयन्ते कतर एतत् प्रकाशयन्ते कः पुनरेषां वरिष्ठः इति ॥१॥

Atha Hainam Bhargavo Vaidarbhiih paprachchha
Bhagwan, katyeva Devaa prajam Vidharyante, katara
aitat prakashayante, kah punresham Varishtah iti. 1

तस्मै स होवाच आकाशो ह वा एष देवो वायुरग्निरापः
पृथिवी वाङ्मनश्चक्षुश्चोत्रं च । ते प्रकाश्या भिवदन्ती
वयमेतद् बाणमवष्टभ्य विधारयामः ॥२॥

Tasmai sa Hovach Aakasho Ha va aish devo
Vayuragnirapah prithvi vanga manaschakshu
shrotram cha. Te prakashyabhivadanti
Vaymetad banamavshatabhya vidharyamah. 2

After having recieved satisfactory reply to the first question seer *Vaidarbhi Bhargava* वैदर्भी भार्गव asked another question to Lord 'PIPPALADA':-

'How many 'Devatas' look after this universe and illumine it i.e. put this life into creativity and who is the prime amongst them'.

Note:-The word 'Aevam' which has been used in the question is to derive a definitive reply.

Lord 'PIPPALADA' replied to the Seer Bhargava thus:-

The *A-kash* आकाश is the Devta and Air, fire, water, earth Speech, Mind, eyes, Ears all have evolved out of it. It means that the five 'Tatwas' and the eleven sense organs have evolved out of Akasha only. All these established their activities and proclaimed that they are their own creators and sustainers. It means each individually claimed the authority of creation and sustainer.

The next Mantra elucidates the prime importance of Prana amongst all the sense organs:—

तान् वरिष्ठः प्राण उवाच मा मोहमापद्यथ ।

अहं वै तत् पंचधात्मानं प्रविभज्यैतद्वाणम-
वष्टभ्य विधारयामि इति । तेऽश्रद्धाणाबभूवुः

Tan Varishthah prana Uvacha Ma Mohamapadyatha;
Aham Vai tat panchdhatmanam pravibhajyaitad-
banama Vashitabhya vidharyami iti. Te ashreddhanaa
babhoovah (3)

सोऽभिमानादूर्ध्वमुत्क्रमत इव, तस्मिन्नुत्क्रामत्यथेतरे सर्वं एवोत्क्रामन्ते ।
तस्मिंश्च प्रतिष्ठमाने सर्वं एव प्रतिष्ठन्ते । तद् यथा मक्षिका मधुकर-
राजानमुत्क्रामन्तं सर्वा एव उत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्वा एव
प्रतिष्ठन्त एव वाङ् मनश्चक्षुः श्रोत्रं च । ते प्रीताः प्राणं स्तुवन्ति ॥४॥

Soabhimana doordhwamutkramata Iva, Tasminna
utkramatyathetare Sarvam aevotkramante. Tasmin-
shcha pratishthamane sarvam eva pratishthante.

Tad yatha Makshika Madhukararajana mutkraman-
tam sarva eva utkramante tasminshcha
pratishthamane sarvaa eva pratishthanta evam vang
Manshchakshuh shrotram cha te preetah pranam
stuvanti (4)

The Prana the prime amongst those sense organs the eyes etc. addressed them.' Please do not be so much attached to your own-selves for your declaration of superiority is not correct, for I born of Shiva Shakti Samrasya equipoise state is the illuminator of all the sense organs. Prana means one who is specially active I, the Prana get divided into five *prana*, *Apana*, *Udana*, *Samana* and *Vyana* प्राण, अपान, उदान, समान, व्यान and create this body and provide required energy to these sense organs and sustain them' Having heard this all the sense organs displayed disbelief in what the prana had spoken. Having felt insulted because of such a behaviour the Prana acted as if it was about to leave the body. As soon as the Prana acted in this way all the sense organs started becoming lifeless. Having realized that without Prana all the sense organs have no locus standi, they accepted the importance of Prana. It means as long as the Prana are situated in the body all the sense organs eyes etc. are capable of performing their activities. The relation of Prana & Sense organs is further clarified by the example of the Honey Queen Bee. As the bees start flying away when the Queen Bee leaves and settle down when the Queen Bee settles down, the sense organs become lifeless when Prana leaves and become active again when the Prana returns.

Thus Prana deprived the sense organs of their false importance and ego. The eye etc. all the sense organs having realized the prime importance of Prana displayed love and affection towards Prana and thus prayed:

एषोऽग्निस्तपति एष सूर्यः पर्जन्यो मघवान् एषः ।

वायुरेष पृथ्वी रयिर्देवः सदसच्च अमृतं च यत् ॥५॥

AEsho Agnistapati AEsha Sooryah parjanya
Maghavan AEshah. Vayuresha prithvee Rayir
devah sadasachcha Amritam cha yat. (5).

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।

ऋचो यंजूषि सामानि यज्ञः क्षत्रं च ब्रह्म च ॥६॥

Araa Iva Rathanabhau prane Sarvam pratishthitam
Richo yangooshi samaani yagynh kshatram cha
Brahma cha. (6).

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे ।

तुभ्यं प्राशा प्रजास्त्विमा बलिं हरन्ति यः प्राणैः प्रतितिष्ठसि ॥७॥

prajapatishchrasi Garbhe twameva pratiyayase
Tubhyam prana prajastwima Balim Haranti
yah praneih pratishthasi. (7)

Pranastathanugamat 'प्राणस्तथानुगमात्', is the Vedant Sutra which acknowledges that Prana is equivalent to Parmatma i.e. over all Lord. Thus keeping this in mind all the sense organs prayed:

In fact this whole manifest universe is verily the form of Brahama itself: The power of 'Maya' only brings about distinction in it. This differentiation, distinction, and classification alone is illusory and not the universe, This is further potentiated by the saying of the Shruti '*Bhushchante Vishwamayanimivrittiriti* भूयश्चान्ते विश्वमायानिवृत्तिरिति', i. e. in the end in the realisation it is this universal illusion of many foldness which is dispelled:

The element fire, which burns and being the first among the Gods called 'Agni' Radiant Sun, Rain, Indra, Air, Earth, Rayi, Moon, manifest and unmanifest elements etc. and the main subtle causal element of all these in the form of unchanging eternal Nectar element

is Praana only, There is no difference between the cause and its manifestations, its effects, hence everything is nothing else but Praana,

All these elements are like Spokes in the wheel of Praana. Just as all the ornaments exist in Gold and as all the sense organs in the tortoise manifest at wish, the above mentioned elements along with sense organs appear & disappear in the Praana. This Praana is *Shabad Brahma* शब्द ब्रह्म also giving origin to *Rik, Yaju, and Sama* ऋण, यजू, साम Vedas, Yagnas like *Ashwamedh* etc. Kshatra, Activity, Divine Knowledge etc. This all is the manifestation of Praana only.

O, Praana you may always flow eternally in the form of Progeny hence called 'Prajapati'. You are born in the form of a son. O 'Prajapati' you are established in this body in form of life and sense organs.

All the living beings offer you prayers and offerings for you are the most prime and respected one:—
Shiva Mahimna says :

Nrinameko Gamyastwamasi Paysamarnav Iva

‘नृनामेको गम्यस्त्वमसि पयसामर्णव इव’

All the living beings surrender to 'Prajapati' just as all the rivers after flowing merge into the sea and also as prostrations offered to all other Gods reaches Keshava,

‘Sarvadeva namaskarah Keshavam Prati Gachhati’.

‘सर्वं देव नमस्काराः केशवं प्रति गच्छति’

‘एकं सद् विप्रा बहुधा वदन्ति इति श्रौतप्रमाणेनानेकविभूतिरूपमास्थाय सर्वं कार्यजातम् ईश्वर एव सम्पादयति । अनन्तशक्तिसम्पन्नश्च सः । देवतारूपमपि तस्यैव शक्तिविशेषात्मकमिति प्रतिपादयन्नाह देवानामिति

Ækem Tad Vipra Bahudha Vadanti' Iti Shraut-
pramanenaneka Vibhuti Roopamasthaya sarvam
karyajatama Ishwara eva sampadyaati. Anant shakti
sampannashcha sah. Devataroopmapi Tasyaiva
shakti Visheshatmakamiti pratipadayannah Devanamiti:

देवानामसि वह्नितमः पितॄणां प्रथमा स्वधा ।

ऋषीणां चरित सत्यवथर्वाङ्गिरसामपि ॥८॥

Devanamasi Vahnitamah pitrinam prathama swadha
Risheenam Charitam Satyamatharvangirasamapi (8)

The sacrificial oblations offered in the fire are carried to Indra etc. and other Gods by Praans only. Among the Pitras it is '*Swadha* स्वधा'. In all the ceremonies of the householders it is you the Praana who appears first. The truthful way of life of *Atharva and Angiras* अथर्व अंगिरस seers is the form of Prana.

इन्द्रस्त्वं प्राणतेजसा रुद्रोऽसि परिरक्षिता ।

त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥९॥

Indrastwam Prantejasa Rudroasi parirakshita, Twamanta
rikshe charasi Sooryastwam Jyotisham patih - (9)

O, Prana you are Indra i.e. over all Lord. You are of the form of Rudra in your most respectable and radiant form i. e. Protector of all as Geeta says '*Rudranam Shankarshchasmi* रुद्राणां शंकरश्चास्मि' In the radiant horizons you move about in the form of Sun the Lord of all radiant lights.

यदा त्वमभिवर्षस्यथेमाः प्राणते प्रजाः ।

आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥१०॥

Yada twamabhi Varshasyathemah pranate prajah
Aanandaroopastishthanti kamayannam Bhavishyatiti.(10)

O, Prana when you come to earth in the form of Rain then the living beings get desired amount of grains and thus you bestow happiness to all living beings.

ब्राह्म्यस्त्वं प्राणैकं ऋषिरत्ता विश्वस्य सत्पतिः ।

वयमाद्यस्य दातारः पिता त्वं मातरिश्वन ॥११॥

Bratyastwam Pranaika Rishiratta Vishvasya Satpatiḥ
Vayamadasya datarh pita twam Matarishvanah (11)

O, Prana you are '*Bratya* ब्राह्म्य, i.e. the most auspicious among all the vows including celibacy. The prime importance is of Praana hence it has been termed as '*Braatya*'. It can also be understood that '*Praana*' was the first to be born and there was no body to sanctify it and is absolutely pure hence called '*Braatya*', You are the only '*Rishi*' as you are increasantly active. It is well known that even in deep sleep the Prana is awake and active where as all other sense organs become listless, Being always awake you Prana are the only '*seer*', You are '*Atta* अत्ता', i.e, consumator of the universe also, The whole universe finally dissolves into Prana, You are the Protector of the people on the path of Truth for it is Prana yoga which gives immortality, Prana is established in all the sense organs in a hidden form' This Prana is the producer of all eatables. All the sense organs offer their pursuits the objectives to Prana alone. O' Praana you are '*Matarishva* मातरिश्वा the causal originator of Praana which produces activity.

या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि ।

या च मनसि सन्तता शिवां तां कुरु मोत्क्रमोः ॥१२॥

Ya te tanoorvachi prathshthita ya shrotre.
ya cha Chakshushi, Ya cha manasi santata
Shivam Tam kuru motkrameoh. (12)

O' Praana your development in the form of Speech, sense organs, Ears, Eyes and Mind in this body be benedictory so that we may be stable and able to do our work. You may not proceed out of this body for all we sense organs can only function in your presence.

प्राणस्येदं वशे सर्वं त्रिदिवे यत्प्रतिष्ठितम् ।

मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञाञ्च विधेहि न इति ॥१३॥

Pranasyedam Vashe Sarvam tridive yatpratishtitam
Mateva Putran Rakshsva Shreeshcha pragynancha
Vidhehi Na iti (13)

All this which is established in the form of manifest universe in three logos is under the control of Praana. O' Praana you are like mother and we are all like your, children and you protect us like a mother.

Please bestow us 'Shree', Prosperity, 'Pragya' discriminatory intellect so that we may act according to your guidance and are not lost in useless pride.

This small anecdote brings out the prime importance of Praana and subsidiary role of the rest of the sense organs.

Iti Dvitiyah Prashnah

THIRD QUESTION

पूर्वस्मिन् प्रश्ने प्राणतत्त्वस्य प्राधान्यमुपदिश्येदानीं विशेषप्रकारं तद्ग्रहस्य प्रकटयन् तृतीयप्रश्नमवतारयति अथेति—

Poorvasmin Prashne Prantatwasya Pradhanyamupdishye-
danieem vishesha Prakarkam Tadrhasym Prakatyan
Traiteey prashnamavtaryati atheti—

अथ हैनं कौसल्यश्चाश्वलायनः पप्रच्छ भगवन् कुत एष प्राणो जायते ?
कथमायाति अस्मिन् शरीरे ? आत्मानं वा प्रविभज्य कथं प्रातिष्ठते
केनोत्क्रमते कथं बाह्यमभिधत्ते ? कथमध्यात्ममिति ॥१॥

Atha Hainam Kausalyashchaashvalyanah
paprachchha Bhagwam kuta aisha prano jayate ?
kathmayati asmin shareere ? Aatmaanam va-
Pravibhajya katham Praatishthate ? kenotkramate ?
katham Bahyamabhidhatte ? Kathamadhyatmamiti? 1.

Having brought about the prime importance of Prana in the second question the third question is being asked in order to realize its secrets. The seer '*Kausalya Ashwalayana* कौसल्य आश्वलायन' asked Lord 'Pippalaada', What is the special causal factor from which Praana originates? How it enters the physical body for its activities? How it divides into Praana, Apaana, Udaan, Samaan and Vyaan and performs various functions for the existence of this body? How it leaves the body and travels to different 'Spheres' and what is its spiritual form? Pray tell me all about it'.

तस्मै स होवाच अतिप्रश्नान् पृच्छसि ब्रह्मिष्ठोऽसीति तस्माः
तेऽहं ब्रवीमी ॥२॥

Tasmai sa Hovacha atiprashnan Prichchasi
Brahmishthooseeti Tasmatteaham Braveemi (2)

Lord 'Pippalaada' after hearing 'Ashwalaayan's question replied' You have a firm faith in 'BRAHMA' i. e. why you are asking such subtle questions? I shall preach you all about it because you are established in 'BRAHMIC-FAITH' & you are rightly the deserved one'.

आत्मनः एष प्राणो जायते । यथैषा पुरुषे छायेत-
स्मिन्नेत दातत मनोकृतेनायात्यस्मिन् शरीरे ॥३॥

Aatmanah asha Praano Jayate. Yathaisha
purushe chhayaitasminnet datatam mano
kritenayatyasmin shareere, (3)

'This Prana originates from Lord Shiva and with the support of Divine activity acting like 'BRAHMA' in the form of a shadow it enters the body through the 'Manas' Tattwa 'मन्स्तत्त्व' and permeates the whole body.

Note : '*Acharya Adi Shankaracharya* आचार्य आदि शंकराचार्य' has formulated the cause of its entering the body as good and bad deeds, ignorance and desires. Its shadow like form proves its eternity.

यथा सम्राट्वाधिकृतान् विनियुङ्क्ते एतान् ग्रामानेतान्
ग्रामानधितिष्ठिस्वेत्येवमेषप्राण इतरान् प्राणान् पृथक्
पृथगेव सन्निधत्ते ॥४॥

Yatha Samaadevaadhikritan vinyungate etan
gramanetan gramanaadhititishthi swetyevmeshaprana
Itran pranam prithak prithageva sannedhatte (4)

Just as a ruler appoints different officers in different villages for perfect functioning of the kingdom the Praana also gets subdivided & appoints various types of Praanas in different parts of the body for their perfect functioning.

पायुपस्थेष्वपानं चक्षुः श्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं
प्रातिष्ठते मध्ये तु समानः । एष ह्येतद्भुतमन्नं समनयति
तस्मादेताः सप्ताचिषो भवन्ति ॥५॥

payuspasthepanam Chakshuh shrotre mukhanasi-
kabhyam pranah swayam praatishthate madhye tu
Samanah. Aesha Hyeitiaddhutamannam samam
nayati Tasmadetah saptarchisho bhawanti (5)

Apaana is situated in the Rectum and Penis.

Praana itself like a ruler is situated In the Eyes, Ears, Mouth and Nostrils.

Samaan is situated in the middle of the body i. e. the navel region and carries the digested food to various parts of the body equally. From Samaan the red, yellow and Dark flamed fire acting as a fuel carries the digested food juice to the region of the heart. From here originate the seven radiant flames of fire two for each eyes ears and nostrils and one for the mouth.

हृदि ह्येष आत्मा । अत्रैतदेकशतं नाडीनां तासां शतं शतमेकैकस्यां
द्वासप्ततिर्द्वासप्ततिः प्रतिशाखा नाडीसत्त्वाणि भवन्त्यासु व्यानश्चरति ॥६॥

Haridi Hyesha Aatmaa. Atraitadekashatam Nadeenam
Tasam shatam shatamekaikasyam Dwasaptatirdwa
saptatih pratishakha Nadee sahastrani Bhawantasu
Vyanashcharati. (6)

In the 'Heart region' either by the knowledge of 'Aham' or directly one experiences the 'Atma' practically. This region of the Heart contains a group of one hundred channels. Each of these channels are further divided into one hundred each. These channels are further subdivided into 72 smaller channels and like this there are 72000 channels along which the Vyaana flows.

अथ एकयोर्ध्व उदानः पुण्येन पुण्यलोकं ।

नयति पापेन पापमुभाभ्यामेव मनुष्यलोकम् ॥७॥

Atha Aekyordhwam udaanah Punyena Punyalokam
Nayati Papena papamubhabhyameva Manushyalokam

The channel sushumna allows the flow of Udaana only which flows upwards. This Udaana Praana is responsible for carrying the person doing good deeds into good lokas & those doing sinful deeds into Hell & those doing both good and sinful acts on to be reborn on earth.

आदित्यो ह वै वाह्यः प्राणउदयति एष ह्येनं

चाक्षुषं प्राणमनुगृह्णानः ।

पृथिव्यां या देवता सैषापुरुषस्यापानमवष्टभ्यान्तरा *

यदाकाशः स समानो वायुर्व्यानः ॥८॥

Aadityo Ha Vai Vahyah Pranaudyati. Aesha Hyaenam
Chakshusham Pranamanamanugrihnanah. Prithivyaam ya
devta Saishapurushasyapaanamavashtabhyaantara
Yadakashah sa Samano vayurvyana 8.

An accumulated mass of radiant light the Sun arises daily in the east representing the external Praana. It makes contact with the Pranas situated in the eyes and provides them the power of visualization. The over all controlling Lord of the Element Earth attracts the Apana towards earth.

The space in the middle of the body is like a void and contains Vyaana who has the common properties with the element Air the pervasiveness.

Note : The spiritual nature of Praana and the way it maintains the body in its five subdivided forms and its external form as Sun has been elucidated.

तेजो ह वा उदानस्तस्मादुपशान्ततेजाः ।

पुनर्भवमिन्द्रियैर्मनसि सम्पद्यमानैः ॥९॥

Tejo Ha vaa udanastasmadupashantatejaah.

Punarbhavamindriyairmansa sampadyamaanaiah 9

यच्चित्तस्तेनैष प्राणमायाति प्राणस्तेजसा ।

युक्तः सहात्मना यथा संकल्पितं लोकं नयति ॥१०॥

Yachchittastenaisha Praan maayati Praanastejasa, yuktah sahaatmanaa yathaa samkalpitam lokam Nayati 10

The Tejas Tatwa is Udaana when the person dies it becomes cold and this Udaana the Tejas tattwa along with Manas and sense organs then desires for another body. The birth in another body is guided by the thought process in the Chit at the time of death.

Geeta also says—

यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।

ततमेवेति कौन्तेय सदा तद्भाव भावितः ॥

Yam Yam Vapi smaran Bhavam tyajantyte Kalevaram

Tam Tameveti Kaunteya Sada tad Bhava Bhavitah.

य एवं विद्वान् प्राणं वेदन हास्य

प्रजा हीयतेऽमृतो भवति तदेष श्लोकः ॥११॥

Ya aevam Vidwana Pranam Vedana Hasya Prajaa

Heeyate amrito Bhavati tadesha shloka (11)

The learned one who realize Praana like this never suffers from the loss of his near and dear ones. His progeny never dies. It means he becomes devoid of the pains of life & death. This couplet is a mantra regarding this subject.

उत्पत्तिमार्याति स्थानं विभुत्वं चैव पञ्चधा ।

अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते विज्ञायामृतमश्नुत इति ॥१२॥

Utpattimayatim sthanam vibhutwam chaiva Panchadha
Adhyaatmam chaiva Praanasya Vignaaya-
Amritamashnute Vignyaamritamashnuta Iti. (12)

The one who has the knowledge of the genesis of Praana in the body, entry, situation, five fold divisions, all pervasiveness and its equivalence to 'Aatmaa' attains nectar i. e, liberation from all bondages. Twice repetition of the word 'Amritamashnute' in the mantra denotes the culmination of the question.

Iti Tiritiyah Prashnah

FOURTH QUESTION

Note: In the three questions already answered the subject of 'Apara Vidya' has been dealt summarily and the Annmaya & Pranamaya sheaths have been described. The remaining three sheaths, the jeeva and the Akshar tatwas are being elucidated in this fourth question.

अथ हैनं सौर्यायणी गार्ग्यः । पप्रच्छ भगवन्नेतस्मिन्पुरुषे कानि स्वपन्ति
कान्यस्मिञ्जाग्रति, कतर एष देवः स्वप्नान् पश्यति, कस्यैतत्सुखं
भवति कस्मिन्नु सर्वे संप्रतिष्ठिता भवन्ति इति ॥१॥

Atha Hai Nam Sauryaayanee Gargyah Paprachchha
Bhagwannetasmin purushe Kani swapanti Kanyasmin-
jagrati katar aasha Devah swapnan Pashyati, kasyaitat
sukham Bhavati kasminnu sarve sampratishthita
bhawanti iti (1)

The seer '*Sauryayani Gargi* सौर्यायणी गार्गी' questioned Lord 'Pippalada' after the latter had finished answering the third question.

“O’ Lord who sleeps in this body ? who is awake and who dreams ? Who enjoys the union of the sense organs with their respective objectives and who supports this whole universe ?

तस्मै स होवाच यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा
एतस्मिन्स्तेजोमण्डले एकीभवन्ति, ताः पुनः पुनरुदयतः प्रचरन्ति ।
एवं ह वैतत् सर्वं परे देवे मनस्येकी भवति तेन तर्ह्येष पुरुषो न
शृणोति न पश्यति न जिघ्रति न रसयते न स्पृशते नाभिवदते
नादत्ते नानन्दयते न विसृजते नेथायते स्वपितीत्याचक्षते ॥२॥

Tasmai sa Hovacha yatha Gargyaim mareechayo-
arksyaastam Gachchhatah sarva etasminastejo
mandale ækibhavanti, tah punah punrudayatah
pracharanti. Evam Ha vaitat sarvam pare Deve
manasyeki bhavati Tena tarhyesha purusho na
Shrunoti na pashyati na jighrati na rasayate na
sprishate naabhivadate Nadatte Naanandayate na
Visrijate Neyaaayate swapititya chakshate. (2)

Lord ‘Pippalaada’ replied, O, Gargya just as all the rays of the Sun get accumulated in the Sun when it sets and reappear when the Sun rises again, similarly all the sense organs merge into ‘Manas’, At that time this ‘Purusha’ neither hears, nor sees and smells, does not taste or touch; infact the sense organs of knowledge do not perform any activity, Similarly the sense organs of activity do not function hence the ‘Purusha’ does not speak, does not do any giving or taking does not enjoy and does not void faeces or urine, It is then that Purusha sleeps, This is the deliberation of ‘*Manomaya and Vigyanmaya* मनोमय विज्ञानमय’ sheaths.

प्राणाग्नय एवैतस्मिन् पुरे जाग्रति । गार्हपत्य ह वा
एषो अपानो व्यानोऽन्वाहार्यपचनो यद् गार्हपत्यात्
प्रणीयते प्रणायनादाहवनीयः प्राणः ॥३॥

Pranagynaya Aevaitasmin pure jagrati. Garhapatya
Ha Vaa aesho Apaano, vyaanoanvaharya pachano

yad Garhpatyat praneeyate pranayaanadaahava-
neeyah Praanah. (3)

In answer to the question who remains awake Lord 'Pippalada' said, It is the fire of praana which always remains awake. The five praanas remain awake like fire, praana is like a protective guard for it does not relinquish its post and is like a house guard who always remains awake. Apaana is like *Gaarhpatya air* 'गार्हपत्य वायु' During the sacred sacrificial fire ceremonies as all other fires are kindled by the fire at home i.e. Gaarhpatya fire'; similarly by Apaana other beings are maintained.

Vyaana moves through a hole in the right side of the heart hence comparable to the Yagna's right sided fire.

यदुच्छ्वासनिःश्वासावेताहुती समं नयति स समानो मनो ह वा
य यजमानः इष्टफलमेवोदानः स एनं यजमानमहरर्ब्रह्म गमयति ॥४॥

Yaduchchhvasaninshavasaa Vetahutee samamnayati
sa samaano mano Ha vaa va yajmanah ishtaphalmevo-
daanah sa enam yajmana maharahr Brahman Gamayati 4

The fourth Samaana balances the movement of flow of inspiration. 'Maanas is the 'Yaajmana यजमान' or doer of the Yagna. The fifth Udaana is responsible for the union of Maanas and Brahma which takes place during deep sleep.

अत्रैष देवः स्वप्ने महिमानमनुभवति यददृष्टं दृष्टमनुपश्यति
श्रुतं श्रुतमेवार्थमनुशृणोति देशदिगन्तरंश्च प्रत्यनुभूतं पुनः पुनः
प्रत्यनुभवति । दृष्टं चादृष्टं च श्रुतं चाश्रुतं च चानुभूतं
चानुभूतम् सच्चा सच्च सर्वं पश्यति सर्वः पश्यति ॥५॥

Atraish devah swapne mahimanamanubhavati. yad
drishtam drishtamanupashyati, shrutam Shrutmevar
thamanushrunoti, Deshadigantraishcha pratyana
bhootam punah Punah pratyanaubhavati drishtam
chaadrishtam cha, shrutam chaashrutam cha
chaanubhutam chaananu bhootam sachchaasachcha
sarvam pashyati sarvah pashyati. (5)

The controlling Lord of 'Maanas' experiences all the activities seen and unseen imagined by 'Manas'. Practically, hears what it has heard or unheard. It experiences again and again the objects far and near. It has a limited experience only in awakened state of seen and unseen, heard and unheard of, of experienced and unexperienced and Truth and falsehood. During sleep this experience is limited as well as unlimited. This is the speciality of the dream over the awakened state.

स यदा तेजसाभिभूतो भवति अत्रैष देवः स्वप्नान्न पश्यत्यथ
तदैतस्मिन् शरीरे एतत् सुखं भवति ॥६॥

Sa Yadaa tejasaabhibhooto bhavati
atraisha devah swapnanna pashyatyatha
tadaitasmin shareera etat sukham bhavati. 6

When this Lord of 'Manas' is covered over by 'Tejas' (Pitta) or when this knowledge power is clouded by the covering of 'Tamas' it does not experience the dream objects but only remains in state of happiness or Bliss.

In the next Mantras described by the author principle of *Adhyarop apaavad* अध्यारोप अपवाद 'justice' the unmanifest is made manifest. Having described the evolution from Brahma to the expansion of the universe, the reverse sequence of how all the tatwas from Earth up to Prana merge back into 'Brahma' is elucidated.

स यथा सौम्य वयांसि वासोवृक्षं सम्प्रतिष्ठन्ते,
एवं ह वै तत्सर्वं पर आत्मनि संप्रतिष्ठते ॥७॥

Sa yatha saumya Vayaansi Vaso Vriksham
samprtishthante, evam ha Vai tatsarvam
para Aatmani sampratishthate 7.

O "*Saumaya* सौम्य' just as all the birds after flying over hither and thither find rest and peace in their nests on the trees in the evenings this universe also experiences oneness with the overall Lord and attains peace.

पृथिवी च पृथिवी मात्रा चापश्चपोमात्रा च तेजस्तेजोमात्रा
च वायुश्चवायुमात्रा चाकाशश्चाकाशमात्रा च चक्षुश्च दृष्टव्यं च

श्रोत्रं च श्रोतव्यं च घ्राणं च घ्रातव्यं च रसश्च रसयितव्यं च
 त्वक् च स्पर्शयितव्यं च वाक् च वक्तव्यं च हस्तौ चावतव्यं
 चोपस्थश्चानन्दयितव्यं च पायुश्च विसर्जयितव्यं च पादौ च
 गन्तव्यं च मनश्च मन्तव्यं च बुद्धिश्च बोद्धव्यं चाहङ्कारश्चाह-
 ङ्कृतव्यं च चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च
 प्राणश्च विधारयितव्यं च ॥८॥

Prithivi cha prithivi matraa chaapashchaapomatra ch
 Tejastejo matraa cha vayushcha vayumatraa chaaka-
 shashchaakaashamatra cha chakshushcha Drishtavyam
 cha shrotam cha shrotavyam cha ghraanam cha ghraa-
 tayvam cha rasashcha resayitavyam cha twak cha
 Sparshayitavyam cha vak cha vaktavyam cha
 Hastau chadattavyam chopasthashchanandayita-
 vyam cha payushcha Visarjayitavyam cha Padau
 cha gantavyam cha manashcha mantavyam cha
 buddhishcha boddhavyam chaahankarashchahan
 kartavyam cha chittam cha chetayitavyam cha
 Tejashcha Vidyotayitavyam cha Pranashcha
 vidharayitavyam cha

Five elements and five '*Tanmaatras* तन्मात्राएँ the
 subtle-elements, five sense organs of knowledge and
 their objects, five sense organs of actions and their
 objects', their controller Manas and its source of origin
 Ego, Buddhi and its originator Chit, Tejas, Praana and
 Shiva all merge into 'BRAHMA'.

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता
 विज्ञानात्मा पुरुषः । स परेऽक्षरे आत्मनि संप्रतिष्ठते ॥९॥

Æsha Hi Drashta sprashta shrota ghrata Rasayita
 Manta Boddhaa kartaa Vignyaanaatmaa purushah.
 Sa pareakshare Aatmani sampratishthate. (9)

The one known as 'Jeeva' or self is the observer and
 uses the sense organ of eyes etc. He touches, hears, by
 ears, tastes with tongue and smells by nose, thinks by

Mind and determines with 'BUDDHI'. He is therefore seer, hearer, smeller, taster, thinker and determinator. He is the doer for he does right and wrong activities.

This 'Jeeva' or self has been named '*Vignyanatma* विज्ञानात्म'. It sleeps in this '*Puri* पुरी' i. e. the body hence called '*Purusha*'. This jeeva merges into the '*Para* *Akshara* पर अक्षर' Atmaa.

परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरमलोहितं
शुभ्रमक्षरं वेदयते यस्तु सोम्य स सर्वतः सर्वो भवति तदेष श्लोकः ॥१०॥

Parmeavaaksharam pratipadyate sa yo Ha vai
Tadachchhaayamashareeramalohitam Shubhrama
ksharam Vedayate yastu somya sa sarvatah sarvo
Bhavati Tadesha Shloka. (10).

He attains the well known Atmaa '*Akshara Brahama*' eulogised by upanishadas. This Atmaa is a '*shadowless* अच्छाय' flame. It is devoid of gross, subtle and causal bodies hence it has no body. It has no '*Rajas*' attributes hence it is pure white. The one who knows this '*Atmaa Akshar Brahma*' becomes all knowledge i. e. Omniscient. Geeta also says '*Sarvam Smapnosi Tatosi Sarvah* सर्वं समाप्नोसि ततोऽसि सर्व'. This couplet has been rendered here to elucidate this thought process. The word '*Vedayete*' in the Mantra means the one who experiences oneness with Atmaa becomes all form '*Vedayete swabheden Sakshatkaroti*' वेदयते स्वाभेदेन साक्षात्करोति'.

विज्ञानात्मा सह देवैश्च सर्वैः प्राणाभूतानिसंप्रतिष्ठन्ति यत्र ।
तदक्षरं वेदयते यस्तु सोम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥११॥

Vignyanaatma sah Devaishcha sarvaih praana
Bhutani samprati hthanti yatra. Tadaksharam
Vedayate yastu somya sa sarvagnyah sarvame-
vavivesheti. (11)

The 'Akshar Tatwa' which has already been described is re-elucidated in this Mantra. The tatwa in which this Vignyaanatmaa jeeva' along with Praana, sense organs, gross and subtle bodies, merges is 'Akshara Tatwa'. The oneness is experienced by 'Jeeva' where the cause and its effects merge into one. This is the '*Akshara Brahma Tatwa* अक्षर ब्रह्म तत्त्व', O' Saumaya the deserved one who knows this tatwa becomes Omniscient, and merges into 'BRAHMA'.

Iti Chyaturtha Prashnah

FIFTH QUESTION

The already answered fourth question has eulogized the 'AKSHAR' tatwa. This tatwa is of the nature of 'Non Duality, and the 'Jeeva' self can attain 'BRAHAM' by its scientific knowledge. It needs devotional practice without which it is impossible to achieve 'BRAHMI' State. This gives rise to the fifth question. The significator of already described Akshar tatwa is also 'AKSHARA BRAHMA' Tatwa. The significator and the one whom it signifies are principally identical as such. Taking this into consideration i. e. the oneness of the significator and the one whom it signifies) the preaching of oneness of the significator and the signified AKSHAR Tatwa has been done. 'BHARTIHARI' has also described the 'SHABDA' tatwas as Eternal and Endless.

अनादि निधनं ब्रह्मशब्दतत्त्वं यद अक्षरम्
'Anadi Nidhanam Brahma Shabada tatwam yad aksharam'

Lord Krishna has also said in Geeta that Yogins should contemplate on 'Aum' Akshara and remember me at the time of death,

‘ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन्’

‘Omityekaksharam braham vyaaharanmamanusmaramn’

From *Omkar* ओंकार only the Shabda Tatwa has developed in the form of Vedas, Puranas and History. Lord Vyaas in the commentary on the Sutra *Shastrayonitwat* शास्त्रयोनित्वात् has declared that over all Lord created the four vedas and the Brahman Texts out of 'Akshar' tatwa in order to espouse the 'Adhi Devik' principle. At the end of the question it has been detailed in the form of 'Mantras of Omkar'. Those who are desirous of liberation, constantly practice 'Omkar' only. It's special description has been given in the comments on *Mandukyaupanishada* माण्डुक्य उपनिषद्. Lord 'Shiva' in Tantras has propatiated 'Pranav.' or Omkaar as the head of mantras every where. This fact also points the identical identity of Aagamas and Vedaas.

अथ हैनं शैव्यः सत्यकामः पप्रच्छ स यो ह वै तद्भगवन्
मनुष्येषु प्रायणान्तमोङ्कारमभिधायीत ।
कतमं वा व तेन लोकं जयतीति तस्मै स होवाच ॥१॥

Atha Hainam Shaivyah Satyakaamah paprachchha
Sa yo Ha Vai Tad Bhagwan manushyeshu
Praaynaantam Omkaarmabhidhyaayeeta. Katamam
Vaa va Tena lokam jayateeti Tasmai sa Hovaacha 1

Having learnt the significator tatwa 'Satyakaama' questions Lord 'Pippalaada' for the knowledge of the signified tatwa. 'O' Lord which Loka does a person be get when he practices the principle of meditation on 'Om' till death ?

एतद् वै सत्यकाम परं चापरं च ब्रह्म यदोङ्कारः ।
तस्माद् विद्वान् एतेनैवायतनेन एकतरमन्वेति ॥२॥

Ætad vai Satyakaama Param Chaaparam Cha
Brahma yadomkaarah. Tasmaad Vidwaan
etenai vaayatanena aekataramanveti. (2)

Lord 'Pippalaada' replied 'O' Satyakaama this 'Omkar' is of two types one representing 'Par Brahma' and the other 'Apar Brahma'. Shiva is 'Par Brahma' form and Shakti the 'Apar Brahma' form. The 'Omkar' Brahma with attributes is the significator of these. Thus the learned devotees through the medium of 'Omkar' achieve either Shiva or Shakti the one or the other form of Brahma.

Puraanas also potentiate this principle. It is narrated that 'Omkar' is one 'Akshara Brahma' which is poised in deep mystery. It represents the three lokas, three vedas & the three fires. It represents the form of Brahma, Vishnu and Rudra, Rik, Yaju and Sama. The Vedas are 'Omkar' only. The Brahmin who knows Pranava is not reborn.

ओमित्यकाक्षरं ब्रह्म गुहायां निहितम् पदम् । ओमित्येतत् त्रयो
वेदास्त्रयो लोकास्त्रयोऽनयः । विष्णुक्रमास्त्रयस्त्वेते ऋक्सामानि यजूंषि
च ।' फलं चाह "ये ब्राह्मणाः प्रणवं वेदयन्ति न ते पुनः संसरन्तीह भूयः"

Omityekaaksharam Brahma Guhayam nihitam padam
Omityetat Trayo Vedastrayo lokostrayoagnayah
Vishnukrmaastryastvete Riksaamaani yangooshi cha.
Phalam chaah: 'Ye Brahmnaah pranavam Vedayanti
Na te punah samsaranteha Bhooya.

The 'Omkar' mantra is given in details in Mandukya upanishada and its summary is given here.

स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्या-
मभिसंपद्यते । तमूचो मनुष्यलोकमुपनयन्ते । तत्र तपसा ब्रह्मचर्येण
श्रद्धया सम्पन्नो महिमानमनुभवति ॥ ३ ॥

Sa ydyekamaatramabhidhyayeeta sa tenaiva Samvedi-
testoornameva jagatyaamabhisampadyate. Tamricho
manushyalokamupnayante. Tatra Tapsaa Braham-
charyena Shraddhya sampanno mahimanmanubhavati. 3

By the practice of 'one matra Omkar' the devotee quickly attains knowledge and achieves temporal gains. That person attains 'Bhu' loka with the help of the Mantras of 'Rigveda'. This man practices penance Truth, celibacy, faith and belief in God in this world and earns lot of magnanimity and name.

अथ यदि द्विमात्रेण मनसि सम्पद्यते सोऽन्तरिक्षं यजुभिरुन्नीयते
सोमलोकं स सोमलोके विभूतिमनुभूय पुनरावर्तते ॥४॥

Atha yadi Dwimatrena mansi sampadyate soanta riksham yaju bhirunniyate somlokam sa somloke vibhootimanubhooy Punaravartate (4)

The devotees who practice the 'two matrik Omkar' attain the 'Soma Loka' in the horizons through the mantras of Yajurvedas where after experiencing the splendour and pleasures of life he is reborn on this earth. As Geeta says'

“क्षीणे पुण्ये मर्त्यलोकं विशान्ति”

“Ksheene Puneya Martyalokam Vishanti”

which means when the good deeds become less i. e. the person has reaped their fruits he is reborn as man on this Earth.

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत
स तेजसि सूर्ये सम्पन्नः । यथापादोदरस्त्वचा विनिर्मुच्यते एवं ह
वै स पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं स
एतस्माज्जीवघनात् परात्परं पुरिशयं पुरुषमीक्षते । तदेतौ
श्लोकौभवतः ॥५॥

Yah punaretam Trimaatrenomityetenai vaakshar-
ena param purushamabhidhyaayeeta sa Tejasi
soorye sampannah, yathaapaadodarastvachaa
vinirmuchyate evam Ha Vai sa Paapmanaa Vinir-
muktah Sa saamabhiroonneeyate Brahmaloakam sa
Aetasmaajjeevaghanaat paraatparam purishayam
purushmeekshyate. Tadetau Shlokau bhavatah. 5

The person who meditates on all the three *A, U, M* अ, उ, म्, Matras of 'Omkaar' i. e. meditates on 'Ishwara Tatwa' attains the radiant Sunloka, and just as a snake gets rid of its scaly skin covering he is also relieved of his sins by the Tejas of the Sun, and finally is elevated to 'Brahma loka' by the mantras of Saamaveda. He merges into the universal Brahma in that Loka i. e. Ishwara Tattwa. Here he practically experiences oneness with the one who is permeating the three 'Puras' the '*Parmatma Tatwa* परमात्मतत्त्व'.

तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता अन्योऽन्यसक्ताः अनविप्रयुक्ताः ।

क्रियासु बाह्याभ्यन्तरमध्यमासु सम्यक्प्रयुक्तासु न कम्पतेजः ॥६॥

Tisro maatraa Mrityumatyah prayuktaa anyonya

Saktah Anaviprayuktaah kriyasu Bahyabhyantara

Madhyamasu Samyak prayukataasu Na Kamaptegnyah 6

The three matras of 'Omkaar' individually or combined together result in rebirth for their result is illusory knowledge. When the devotee factually experiences them (internally, externally and in the middle i. e.) during awakened state, during deep sleep state and dream State, then the learned knower of Brahma realizes the form of his own self and never waivers.

अकारस्त्वथ भूर्लोक उकारो भुवउच्यते ।

स व्यञ्जनो मकारश्च स्वर्लोकश्च विधीयते ॥

ओंकारस्तुत्रयोलोकाः शिरस्तस्थत्रिविष्टपम् ।

भुवनान्तं च तत्सर्वं ब्राह्मं तत्पदमुच्यते ॥

मात्रापदं ब्रलोको ह्यमात्रस्तु शिवंपदम् ॥

Aakaarastvatha Bhoorloka ukaaro Bhuvauchyate

Sa vyanjano makaarshacha Swarlokashcha Vidhee

yate. Omkaarastutrayolokah Shirastasyatrivishta:
pam Bhuvanantam cha tatsarvam Brahmam Tat
padamuchyate. Maatrapadam Rudraloko
Hyaamaatrastu Shivam padam.'.

It is said that 'Akaar' is Bhuloka, 'Ukar' is Bhuvaloka and 'Makaara' is Heavens—'Omkaar' is all the three lokas and the head is 'Trivishtap' i. e. Heaven. Maatras are Rudra Loka while devoid of Matras it represents Shiva loka. Having described the three subdivisions of the Matras and the different lokas they bestow, 'Parama tatwa' identical with the 'Omkaar' devoid of Maatras is being described in the next sixth Shloka along with the results produced by its meditation.

ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत्तत् कवयो वेदयन्ते : तमोङ्कारेण
वायतनेनान्वेति विद्वान् यत्तच्छान्तमजरममृतमभयं परं चेति ॥७॥

Rigbhiretam yajurbhirantriksham Saambhiryattat
kavayo Vedayante. Tamonkarenaivaayatanenan-
veti vidwaan yattchchhaantamajarama mritama
bhayam param cheti. 7.

Rigveda mantras bestow earth Yajurveda mantras bestow Somloka in the horizons while Saamaveda mantras yield Brahmaloaka. Those who practice the different Maatras of 'Omkaar' need not meditate on any other mantras. The whole knowledge of Shabda is under the premises of 'Omkaara'. The learned ones realize the unmanifest, formless aspect by the visualization of Shiva and Shakti in equipoise 'Samarasya', a state which is peaceful, quiet, still, eternal. full of nectar i. e. devoid of life and death and signified by the 'Tureeya तुरीय' State, devoid of duality the nondual state.

Iti Panchamah Prashnah

SIXTH QUESTION

The secret of the subject discussed so far is being described in short in the sixth question in the form of a 'Purusha' possessing the sixteen kalaas.

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ 'भगवन् हिरण्यनाभः कौसल्यो-
राजपुत्रो मामुपेत्य प्रश्नमपृच्छत् षोडशकलं भारद्वाज पुरुषं वेत्थ ।
तमहं कुमारमब्रु वं नाहमिमं वेद यद्यहमिमवेदिषं कथं ते
नावक्ष्यमिति । समूलो वा एष परिशुष्यति योऽनुतमभिवदति ।
तस्मान्नामार्हम्यनुतं वक्तुम् । स तूष्णीं रथमारुह्य प्रवव्राज ।
तंत्वा पृच्छामि क्वासी पुरुष इति ॥१॥

Atha, Hainum Sukesha, Bharadwajah,
Paprachchha Bhagwan Hiranyanabhah,
Kausalyo Rajputro Mamupetya Prashnama
prichchhat Shodasha kalam Bharadwaja
Purusham vettha. Tamaham Kumarama-
Bruwam Nahamimam Veda yadyahamim
vedisham katham Te Naavakshyamiti.
Samoolo Va Aisha Parishushyati yo
Anritamabhivadati. Tasmaanarhaamyannritam
Vaktum. Sa Tooshneem Rathama Aaruhya
Pravabraja. Tam Twa Prichchhami kvasau
Purusha iti. 1

The seer Bhardwaj asked Lord 'Pippalada' after he had finished with the fifth question, O' Lord the Prince 'Rajputra राजपुत्र' of 'Kaushalya कौसल्य' named 'Hiranya Nabha' once enquired of me O' 'Bhardwaj भारद्वाज' do you know the 'Purusha' with *Sixteen Kalas* षोडश कला to which I replied in negative for he who tells lies is completely destroyed, and I therefore could not tell a lie. The prince after hearing my reply quietly sat in his chariot and drove off. O' Lord I ask you the same question. Who is this 'Purusha' with sixteen Kalaas'?

तस्मै स होवाच इहैवान्तः शरीरे सोम्य स पुरुषो

यस्मिन्नेताः षोडशकलाः प्रभवन्ति इति ॥२॥

Tasmai sa Hovacha Ihaivantah Shareere Somya
Sa purusho Yasminnetaah shodashkalah
Prabhvanti iti 2

Lord 'Pippalaada' replied to Bhardwaj Saumaya here in this very body resides the 'Purusha' in whom the sixteen kalaas evolve. He has created his ownself and if he departs from my body I shall also die.

स ईक्षाञ्चक्रे कस्मिन्नु अहमुत्क्रान्त उत्क्रान्तो

भविष्यामि कस्मिन्वा प्रतिष्ठते प्रतिष्ठामि इति ॥३॥

Sa Eekshanchakre Kasminnu Ahamutkraanta
Utkraanto Bhavishyaami Kasminva Pratishtate
Pratishthaami iti. 3.

He created Praana called 'Shiva', which gave birth to 'Shraddha' devotional faith which later on became famous as '*Kamayani* कामायनी', the power inspiring every body to work. With its help the five elements Aakasha, Air, Fire, Water, Earth the groups of sense organs, 'Manas' and 'food' developed. The food gave rise to 'Seminal fluid', penance, tendency to work and the 'Manas' the director controller of the ten sense organs. Seminal fluid gave genesis to power, knowledge, Mantras, and worldly and Divine activities. Knowledge gave birth to name etc. while activity gave birth to Heavens etc.

स प्राणामसृजत प्राणाच्छ्रद्धां खं वायुज्योतिरापः पृथिवीन्द्रियं मनः

अन्नमन्नाद् वीर्यं तपोमन्त्राः कर्म लोकालोकेषु च नाम च ॥४॥

Sa Praanamasrijata Praanaach chhraddhaam kham
Vaayu Jyoti Rapah Prithiveendriyam Manah.
Annamannaad Veeryam Tapomantraah karma
Lokaa Lokeshu Cha Naama Cha. 4

The sixteen kalaas according to Vedas as given in Chhandogya Upanishada are:-

१) प्राची दिक्कला २) उदीची दिक्कला ३) दक्षिणदिक्कला
४) प्रतीची दिक्कला ५) पृथिवी ६) अन्तरिक्ष ७) द्यौः ८) समुद्रः
९) अग्निः १०) सूर्यः ११) चन्द्रः १२) विद्युत् १३) प्राण १४) चक्षुः
१५) श्रोत्र १६) मन

उपरोक्त का अनुवाद-

East- 1) Prachi Dik kala West-2) Udichi Dik kala
South- 3) Dakshin Dik kala North- 4) Pratichi Dik kala
5) Earth 6) Horizon 7) Heavens 8) Oceans 9) Fire
10) Sun 11) Moon 12) Electricity 13) Praana 14) Eyes
15) Ears 16) Maanas.

The Aagamas having accepted the oneness of Power Par-excellence and the Aatmaa have described fifteen Kalas from 'Kaameshwari up to Chitra and the sixteenth Kalaa is Lalitaa' itself. Accordingly 'Paraashakti' is also accepted as the sixteenth kalaa-Shodashi'.

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति,
भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते । एवमेवास्य परिदृष्टुरिमाः
षोडशकला पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे
पुरुष इत्येव प्रोच्यते स षोडशकलाऽमृतो भवति तदेष श्लोकः ॥५॥

Sa yathemaa nadyah syandamanah samudrayanaah
Samudram-prapyastam gachchhanti, Bhidyete
tasam namroope samudra ityevam prochyate.
Evamevasya paridrishtu rimah shodsha kala
Purushayanaah purusham prapyastm gachchhanti,
Bhidyete tasam namroope purush ityeva prochyate
sa Aeshoakalaamrito bhavati tadesh sholkah. 5

अरा इव रथनाभौ कला यस्मिन् प्रतिष्ठिताः ।

त वेद्यं पुरुषं वेद यथा मा वो मृत्युः परिव्यथा इति ॥६॥

Ara eva Rathanabhau kala yasmin pratisthitah
Ta vedyam purusham ved yatha ma vo mrityuh
Parivyatha iti 6

All the flowing rivers after reaching the sea merge into it and are devoid of any separate name and form i. e. lose their individual identity and all that remains is the sea only. It is exactly in this way the sixteen kalaas develop with the support of the 'Purusha' and dissolve back into it. The name and form comes to an end. This is the stage when 'knowers of 'BRAHMA'. Qualify the 'Purusha' as situated in the non-dual state. In this state this 'Purusha' becomes Akala i. e. without Kalaas and becomes immortal. This couplet has been rendered here to describe the 'Purusha' in the non-dual state.

‘तस्मिन् काले अकलः अमृतो भवति तदेषः’

Tasmin kale Aakalh amrito bhavati tadeshah'

The sixteen kalaas of the 'Purusha' are situated in the Aatmaa just as the spokes of a chariot wheel in its axis and finally they merge into the Aatmaa. It has also been likend to a tortoise whose parts of the body appear and disappear in its ownself. Similarly the kalaas appear and disappear in 'BRAHMA'. You should realize such a 'Purusha' who is the one worth knowing. Once you know this Purusha' even death can not scare you. Once you know the 'BRAHMA' with no attributes and no kalaas you surpass death.

‘निष्कलं निर्गुणं ब्रह्मज्ञानत्वेव मृत्युतरणं :’

'Nishkalam Nirgunam Brahmahgnyantvaiv Mritutaranam'

Having preached the 'Braham Vidyā' in entirty Lord 'PIPPALAADA' summarizes in the seventh and the last mantra.

तान् होवाचैतावदेवाहमेतत् परं ब्रह्मवेद ।

नातः परमस्ति इति ॥७॥

Tan Hovachaitavadevahametat Param
Bramhaved; Natah Paramasti iti 7.

‘*Seventh mantra* मन्त्र ७’:- Lord 'PIPPALADA' told the humble, questioning seers, I only know that much

about 'BRAHMA' signified by the word 'AHAM'. There is nothing to be known beyond this. The following mantra of Yajurveda also potentiates the same thought process.

वेदाहमेतं पुरुषं महान्त मादित्यं वर्णं तमसः परस्तात्

'Vedahmetam purusham mahantam
Maadityam varnam tamasah parastat'.

It means beyond 'Tamas' i. e. darkness I know the 'Purusha' like this who is resplendent like the sun.

Note: Aagamas have detailed commentaries on the word 'AHAM' and Shree Anant Shree Swamiji Maharaj the celebrated commentator of this work has unfolded the mystery of this word 'AHAM' accordingly.

The word 'AHAM' is made up of two letters 'A' and 'HA'. The letter 'A' represents Lord 'Shiva' and 'HA' represents 'Shakti'. The mystic union of 'Shiva' and 'Shakti' is represented by the word 'AHAM'. The Tantric scriptures preach the ones of 'AKSHAR BRAHMA' and 'SHABDA BRAHMA'. The word 'AHAM' therefore encompasses in its fold all the thirty six tatwas elucidated in Tantra scriptures. It is said—

अकारः सर्वं वर्णाग्रयः प्रकाशः परम शिवः ।

हकारोऽन्त्यः कलारूपो विमर्शाख्यः प्रकीर्तितः ॥

'Akkarah Sarwa Varnaagryah Prakaashah Param Shivah
Hakkaroantyah kalaaropo vimarshaakhyah prakeertitah'

According to the above dictum the '*Para Trimshika* 'परा त्रिंशिका' text lays down that begning with the first word 'A' of the '*garland* वर्णमाला' of letters up to the last word 'HA' all the thirty six tatwas are represented by each letter.

From 'A' to 'Visarga' is the 'Shiva Tatwa'. The 'Kavarga' (from Ka to nga), the five letters represent the five elements Aakash, Air, Fire, water. Earth respectively. From Cha to Yanga i. e. the 'Chavarga, represents the five subtle elements the five '*Tanmatras* तन्मात्राए'.

The 'Tawarga' from Ta to Na represents the five sense organs of activity while the 'Tawarga' from Ta to Na represents the five sense organs of knowledge respectively. The 'Pawarga' from 'Pa to Ma' represents Maanas, Ego, Buddhi, Nature, and Purusha constituting what is called 'Antah Karan अन्तःकरण' The letters from 'Ya' to 'Va' represent 'Raga', Vidyaa, Kalaa and Maayaa. From 'Sha' to 'ksha' '*Mahaamaya, Vidyaa*, महामाया विद्या' Ishwara Sadashiva and Shakti Tatwas are represented respectively. Mantras, '*Mantreshwara and Mahamantreshwara* मन्त्रेश्वर एवं महामन्त्रेश्वर' are also included in this count.

Maahamaaya includes '*Vigyan Keval Purusha* विज्ञान केवल पुरुष' and Maayaa includes '*Pralaya keval purusha* प्रलय केवल पुरुष' while the '*Sakal tatwas* सकल तत्त्वों' i. e. rest of them are represented from Maayaa on to Earth Tatwa. When 'Parmaatma' makes these tatwas as his objects then those tatwas are termed as Mantreshwara etc. Vedanta scriptures count them as the deserved ones. All these combined together are divided into four groups.

‘मायान्तमात्म तत्त्वं, विद्यातत्त्वं शिवान्तं स्यात् ।

शक्तिशिवौ शिवतत्त्वं तुरीयतत्त्वं समाष्टिरेतेषाम् ॥

Maayaantamaattma Tattvam, Vidya tatwam
Shivaantam Syaata Shakti Shivau Shiva
Tatwam Tureeyatatwam Samashtiretesham'.

It means that all the tatwas are divided into four groups *Aatmatatwa, Vidyatatwa, Shivatwa and Tureeyatatwa*. आत्मतत्त्व, विद्यातत्त्व, शिवतत्त्व, तुरीयतत्त्व'. From Earth tatwa up to Maayaa tatwa is Aatmatatwa, from Pure Vidyaa tatwa Shivatatwa is Vidyatatwa, the equipoise of Shiva and Shakti as Saamrasya is Shiva tatwa and all these tatwas combined together formulate the Tureeyatatwa. The tatwa called '*Sacchidanand* सच्चिदानन्द' has three parts—*Sat, Chit, Anand* & सत्, चित्,

आनंद' tatwas which is a representation of all the tatwas in totality. From the Aanand part of 'Sacchidanand BRAHMA' all the thirty six tatwas from Shiva upto Earth are revealed. 'Chit' part reveals '*Sadashiva* सदाशिव' Ishwar, and pure vidyaa. The genesis of the tatwas from Maayaa to Earth is by the revelation or uncovering of 'Sat' part of 'Sacchiddanand Brahma. The process of revelation becomes less and less from Sat to Aanand; Consequently Sat-Chit and Aanand all these three tatwas finally reveal themselves into Shiva tatwa. The Aanand portion has the least covering.

SHIVA Tureeya Tatwa	Sat	→ From Maya Tatwa to earth tatwa (31) Atmatatwa	31
	Chit:	→ Pure Vidya, Ishwara, Sadashiv (3) Vidyatatwa	34
	Anand:	→ Shakti and Shiva Samrasya (2) Shivtatwa.	36

The revelation of the numbers of Tatwas goes on decreasing, hence in Anand Tatwa only Shiva & Shakti are uncovered i. e. the least.

In Aatma tatwa Chit & Aanand portion are completely revealed. In fact regarding the attainment of Aatmaa the separate existence of the Aatma is represented by the word Aatmaa only in the complete revelation of Chit and Anand.

The word Vidyaatatwa is of the form of knowledge thus the word 'Shiva' which is derived from 'Chit' is of the form of liberation hence it is 'Bliss' or 'Anand'. Thus the use of these three words gives the benefits of 'Sacchidaanand'. This is the mystery hidden behind 'Sat', 'Chit' and Aanand. The dissolution of all the letters in

a chronological order brings about the word '*Aham* अहम्' 'Braahm' tatwa of the form of non-duality is identical with 'Shabda Brahma' is thus proved. Thus the great saying *Aham Brahmasmi* अहम् ब्रह्मास्मि' proves that 'AHAM' and 'BRAHMA' are one and the same.

ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारं
तारयसि इति । नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥८॥

Te Tamarchayantastwam Hi Nah Pitaa yoasmaa-
kama Vidyaayah Param Paaram Taarayasi, iti Namah
Parama Rishibhyo Namah Parama Rishibhyah. 8

The six seers '*Sukesh etc.* सुकेशादि'. worshipped Lord 'PAPPALAADA' and said O' Lord you are our father i.e. protector & by bestowing upon us the knowledge of 'BRAHMA' you have made us cross the ocean of 'Avidya',. We offer you our salutations.

In order to express respect the word 'Param Rishi-
bhyo' in plural number has been used. The repetition of *Namah Param Rishibhyo* नमः परम ऋषिभ्यो, indicates the end of questions on 'BRAHMA Vidya'.

Iti Shashtha Prashnah

NOTE: 'AHAM' is made up of the first letter '*A and the last H A* By recitation of the Garland of letters in the descending order creation of the universe is represented while the ascending order repetition results in the merger of every thing in 'A'. Thus 'AHAM' represents creation in the descending order while it signifies dissolution in the ascending order.

It therefore can be concluded that the universe dissolves back into 'AHAM' from where it originated.

Below is given a table for the convenience of the seeker showing the relationship of letters and the thirty six tatwas.

VargasTatwas

Avarga	-	Shiva
Kavarga	-	Akasha, Air, Fire, Water, Earth
Chavarga	-	Smell, Taste, Teja, Touch, Shabda
Tavarga	-	Five sense organs of knowledge
Tawarga	-	Five organs of activity
Pawarga	-	Maanas, Ego, Buddhi, Nature & Purusha
Yavarga	-	Raaga, Vidyaa, Kalaa & Maayaa
Shavarga	-	Shuddha Vidya, Ishwara, Sadashiva, Shakti

'KSHA - Shiva and Shakti.

उपरोक्त वर्ग, तत्व का हिन्दी अनुवाद—

वर्गतत्व

अवर्ग	शिव
कवर्ग क, ख, ग, घ, ङ	पृथ्वी, जल, अग्नि, वायु, आकाश
चवर्ग च, ज, झ, ञ	गन्ध, रस, तेज, स्पर्श, शब्द
टवर्ग ट, ठ, ड, ढ, ण	पञ्च कर्मेन्द्रियां
तवर्ग त, थ, द, ध, न	प्राण, चक्षु, घ्राण, श्रोत्र
पवर्ग प, फ, ब, भ, म	मन, अहंकार, बुद्धि प्रकृति पुरुष
यवर्ग य, र, ल, व	राग, विद्या, कला, माया
शवर्ग श, ष, स, ह	शुद्ध, विद्या, ईश्वर. सदाशिव, शक्ति
क्ष	शिवशक्ति

Bhadram Karnebharti shantih
Iti Prashnopanishat Prakash Bhashyam



(1)

Page No.	Line No.	Wrong	Correct
17	9	जारग्दवी	जारद्गवी
"	21	govite	govithee
18	13	spanes	spans
"	26	Ajaveeti	Ajaveethi
19	13	मूर्धानम	मूर्धानम
"	14	मवातिन	भवन्ति
"	15	Hridayasya	Hridayasya
"	27	संयतत्म	संयतात्म
20	6	उध्वं	ध्रुव
21	2	esthim	Ishtim
"	18	रिवा	दिवा
"	22	smyjuyante	samyujyante
"	29	one	are
22	6	यते	यन्ते
22	18	Practice	Practise
23	7	Budhi	Buddhi
23	25	Varishtah	Varishtha
23	26	तस्मे	तस्मै

(2)

Page No.	Line No.	Wrong	Correct
26	9	yangooshi	yanjooshi
"	"	yagynh	yagnyah
"	11	प्राशा	प्राणा
"	12	Pratiyayase	Pratijayase
"	24	Bhushchante	Bhuyashchante
28	1	AEKem	AEKam
"	4	Tad	sad
29	11	increasantly	incesantly
29	27	Prathshthita	Pratishthita
30	4	Rakshsva	Rakshasva
"	10	Pragyna	Pragnya
"	25	कथमध्यातमिति	कथमध्यात्ममिति
31	15	Tasmatteaham	Tasmahteaham
"	23	asha	aesha
32	4	samade	samraade
"	6	Pranam	Pranan
"	29	नाडीसस्त्राणि	नाडीसहस्राणि

